THE
LITTLE MAN
OF THE POORE MA
DAYLY DEVOTIO

Collected out of ſeverall pious
approoved Authors.

By W. C.

Piety is profitable for all things: having
miſe of the life that now is, and of th
to come. 1. ad Titum 4. 8.

And are to be ſold at Mr GONTIE
Libraire Juré before our B. Ladyc
Church dore.

PRINTED AT PA
By VINCENT DV MOVTIE M. DC. L

IHS

THE EPISTLE DEDICATORY.

DEARE Catholique Brethren who by Gods order and disposition are to gayne your livelyhood by honest labour and industry; to you principally is this short method of devotion addressed: for although they whome the Divine Providence has placed in a heigher condition in this world, are more plentifully furnisht with bookes and other helpes for their instruction; yet the goodenesse of God

is so great, as to accept your faithfull endevors according, to your capacity; and so as you love and serve him Religiously in your severall vocations here upon earth, your reward will be equall with theirs in Heaven. Great are the prerogatives of the poore: who was poorer then Lazarus, who lay at the gate of the rich Glutton full of sores and ulcers, suffering hungar, cold, and all kind of necessity? Yet his patience and conformity to the Divine will in those his afflictions, obtaynd him the glory to be canoniz'd by Iesus-Christ himselfe, while the same presumptuous rich Man, clad in purple garments, and gloriing in his abundant wealth, and temporall felicity, was cast downe into those horrid flames,

where he shall never ceaſe to be tormented.

Whoever will enter in at Heaven gate muſt ſtoope very low: the greateſt Princes if they pretend to Eternall riches, muſt become like you, poore upon Earth, at leaſt in affection: Bleſſed are the poore of ſpirit, for theirs is the kingdome of Heaven: Yea the richeſt Emperors Carry no more with them out of the world then the pooreſt begger. When S. Iohn Baptiſt ſent his Diſciples to our Bleſſed Lord to informe themſelves, whither he were the Meſſias, or no; one of the markes he gave them wherby to proove himſelfe to be truly ſoe, was that the poore receiu'd the Ghoſpell, which ſhewed that his Divine goodneſſe had the poore in recommendatiõ.

Since then by theſe paſſages and many more which are found amongſt the ſacred oracles of our Divine Maiſter ; Yea ſince by his owne life and example we are taught how gratefull the poore are to him , and with what difficulty the rich enter into the kingdome of Heaven ; you who are ; ere ought to comfort your ſelves in your poverty , and reſt aſſured , that if God had foreſeene that riches would have more conduc'd to your ſalvation , he would have given you abundance , ſince it was as eaſy to his infinit power to have made you the richeſt Princes , as the pooreſt artiſans. Bleſſe then Gods goodneſſe in your poverty , love him feruently , ſerue him faithfully ; beleeve that his deſigne in makeing you poore , was to

render your ſalvation more eaſy, ſince thoſe who have great poſſeſſions, like the young man in the Goſpell forſake them with as great anxiety. Farewel and in your prayers remember.

Your truly affectionate and dearely wellwishing Countryman. W. C.

AN ADVERTISMENT.

DEARE Christian Reader, you are to obſerve that in this little Manuel of devotion, beſides vocale prayer, you will find intermixed ſeverall other pious exerciſes for the holy employement of a vertuous ſoule: as ſpirituall cogitations where upon happily to buſy her minde eyther by day or night as beſt occaſion ſhall be offered. Spirituall adviſes. Pious reflections, as well for the embracing vertue, as for flying vice; and may be uſed alſo for the ſubject of ſo many profitable meditations, by ſuch as have leaſure and diſpoſition for it. An Exerciſe alſo for practiſing the acts of

the moſt neceſſary vertues. Holy Maxims pronounced by Jeſus Chriſt; and how different they are from the maxims of the world. Aſpirations, and jaculatory prayers. Brieffe Meditations for each day in the weeke. And finally a profitable Exerciſe contayning a preparation to death, with the Recommendation of the ſoule in english: all which may ſerve for pious entertaynement of the vertuous ſoule with pleaſing and profitable diverſity of piouſly employing her ſolitary thoughts according as time and leaſure ſhall give occaſion, reſpectively to make uſe of them for the greater encreace of true piety and devotion.

The ſumme of the Chriſtian Catholick faith.

I Beleeve in God the Father Almighty, Creatour of Heaven and earth.

And in Jeſus Chriſt his onely ſonne our Lord.

Who was conceived by the holy Ghoſt, borne of the Virgin Mary.

Suffered under Pontius Pilate, was crucified, dead and buried.

He deſcended into Hell the third day he roſe againe from the dead.

He aſcended into Heaven, and ſitteth at the right hand of God, the Father Almighty.

From thence he ſhall come to judge the quick, and the deade.

I beleeve in the Holy Ghoſt.

The holy Catholick Church, the communion of Saints.

The forgiveneſſe of ſins.

The resurrection of the body.
And life everlasting Amen.

Our Lords Prayer.

OUR Father which art in Heaven, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſſe againſt us. And leade us not into temptation. But deliver us from all evill. Amen.

The Angelical ſalutation.

HAILE Marie full of grace, our Lord is with thee bleſſed art thou amongſt woemen. And bleſſed is the fruit of thy womb, Jeſus.

Holy Marie Mother of God pray for us ſinners, now, and in the houre of our death Amen.

The ten Commandements.

I am the Lord, thy God &c.

1. Thou ſhalt have no other Gods before me.

2. Thou shalt not take the name of God in vaine.
3. Remember to keepe holy the Sabboth day.
4 Honour thy Father, and thy Mother.
5. Thou shalt not kill.
6. Thou shalt not committ Adultery.
7. Thou shalt not steale.
8. Thou shalt not beare false witnesse against thy neighbour.
9. Thou shalt not desire thy neighbours wife.
10. Thou shalt not couet thy neighbours goods.

The seaven Sacraments.

1. Baptisme.	*Math.* 28.
2. Confirmation.	*Iohn.* 7.
3. Eucharist.	*Math.* 29.
4. Penance.	*Iohn.* 20.
5. Extreame Unction.	*Iames* 5.
6. Holy order.	*Math.* 26.
7. Matrimony.	*Math.* 29.

Three Theological vertues.

1. Faith. 2. Hope. 3. Charity.

Foure Cardenal vertues.

1. Prudence. 2. Justice. 3. Temperance. 4. Fortitude.

Seaven guifts of the holy Ghost.

1. Wisdome.
2. Understanding.
3. Counsel.
4. Fortitude.
5. Knowledge.
6. Godlinesse.
7. The feare of our Lord.

Twelve fruits of the Holy Ghost.

1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodnesse. 7. Longanimity. 8. Mildnesse. 9. Faith. 10. Modesty. 11. Continency 12. Chastity.

The Precepts of Charity.

Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soule, and with all thy strength, and with all thy mind, and thy neighbour as thy self.

The Commandements of the Church.

1. To keepe certaine appointed dayes holy, without servill works, and hearing Masse.
2. To keepe fast and abstinence, certaine dayes appointed.
3. To pay tithes to the Pastor of the Church.
4. To Confesse to their Pastor, at least once a yeare; or to an other with his licence.
5. To receive the blessed Sacrament at Easter, or there about. To which many doe adjoyne, not to marry at certaine tymes forbidden; nor within certaine degrees; nor privately without witnesse.

The workes of mercy corporall.

1. To feed the hungry.
2. To give drinke to the thirsty.
3. To cloth the the naked.
4. To visit, and redeeme the Captives.

5. To harbour the harbourlesse.
6. To visit the sicke.
7. To bury the dead.

The workes of mercy Spirituall.

1. To correct the sinner.
2. To instruct the Ignorant.
3. To counsel the doubtfull.
4. To comfort the sorrowfull.
5. To beare patiently injuries.
6. To forgive all wrongs.
7. To pray both for the quicke, and the dead.

The eight Beatitudes.

1. Blessed are the poore in spirit: for theirs is the kingdome of Heaven.
2. Blessed are the meeke: for they shall possesse the Land.
3. Blessed are they that mourne: for they shall be comforted.
4. Blessed are they that hunger and thirst, for righteousnesse; for they shall be filled.
5. Blessed are the mercifull: for they shall finde mercy.
6. Blessed are the cleane of hart: for they shall see God.

7. Blessed are the peacemakers: for they shall be called the children of God.

8. Blessed are they that suffer persecution for righteousnesse sake: for theirs is the kingdome of Heaven.

The 5. senses of the body.

1. Sight. 2. Smelling. 3. Hearing. 4. Tasting. 5. Touching.

The 3. faculties of the soule.

1. Memory. 2. Understanding. 3. and Will.

The office of Christian justice.

To decline from evill, or sin: and to doe good, or the duty of Justice.

Of sin.

Sin is double. Originall, or Actuall. Mortal, or Venial.

7. Capitall sins, commonly called mortal, or deadly sins.

1. Pride 2. Coueteousnesse. 3.

Lechery. 4. Wrath 5. Gluttony. 6. Envy. 7. Sloath.

The 7 contrary vertues.

1. Humility. 2. Liberality. 3. Chastity. 4. Meeknesse. 5. Astinence. 6. Patience. 7. Devotion.

6 Sins against the Holy Ghost.

1. Presumption of Gods Mercy. 2. despaire. 3. Impugning truth, more freely to sin. 4. Enuiing an other mans spirituall good. 5. Obstination in sin. To dye in final Impenitency.

4. Things crying to Heaven for vengeance

1. Wilful murther. 2. Sin of Sodome. 3. Oppression of the poore Widowes and fatherlesse. 4. Defrauding Labourers of their wages.

9. Wayes of being accessory to an other mans sin.

1. By Counsaile. 2. by commandement. 3. by Consent. 4. by Provo-

cation or Leading others. 5. by praise or flattery. 6. by concealing the faulty. 7. by partaking. 8. by holding our peace, and not speaking unto such as be under our charge. 9. by dissembling, or not finding fault, or hindring when we may, or have charge.

3. *Kinds of good workes.*

1. Almes deeds, or workes of mercy. 2. Praying. 3. Fasting.

3. *Evangelicall Counsels.*

1. Voluntary poverty. 2. perpetual Chastity. 3. Entire Obedience.

The 4. Last things.

1. Death. 2. Judgment. 3. Hell. 4. Heaven.

***† ***

** IHS **

* * *

* *

*

THE LITTLE MANUEL OF THE POORE MANS DAILY DEVOTION.

Containing severall exercises of piety; as time and fit occasion may require.

An exhortation to prayer.

S^T Thomas gives this solid reason for the great necessity of prayer; that God by his Divine order and Providence, from all Eternity hath determin'd to bestow upon soules,

what in tyme he affords them by prayer: as alſo that therby he hath meaſured the ſalvation, the converſion, and perfection of ſoules. For even as he hath diſpoſed that by plowing and cultivating the ground he affords us abundance both of bread and wyne, and other neceſſaries for the life of Man: ſo hath his Divine diſpoſition ordayned to communicate his graces and heavenly guifts to our ſoules, by this good meanes of holy prayer. For to receive of him, he firſt requires, that
Math. 7. we should aske; to find, that we should ſeeke; and that we knock before the dore be opened to let us in. So that prayer is the proper meanes, and conduit wherby God ſupplies our neceſſities, releeves our poverty, and replenisheth us with grace and benefits.

By this we ſee our great neceſſity of betaking our ſelves unto prayer; which is compared by the holy Fathers to Jacobs Ladder reaching
Gen. 28. from Earth to Heaven, and the

Angells descending and ascending therby. S. Augustin calls prayer, the key of Paradise, which opens to all the treasure of God: *oratio justi, clavis est cœli; ascendit precatio, & descendit Dei miseratio.* Yea, prayer is to the soule as is bread to the body, saith he; all men have as much need of prayer, saith S. Chysost. as plants have of water; nor is it possible for us to bring forth the fruits of piety, saith this great saint, unlesse our harts be well watered with prayer.

A Morning exercise of holy prayer.

YOU awaking in the morning, endeavour to raise up your first thoughts to God with thankes giving for preserving you that night, and affording you the good beginning of a new day, wherin to labour for his glory, and for your owne salvation, by the amendment of your life, and better serving his Divine Majesty.

You having now taken ſufficient reſt, and your uſuall repoſe, being hindred by no juſt cauſe, nor indiſpoſition; but if it be meere ſloth and ſlugishneſſe which would robb you of precious tyme (wherof for every moment we muſt give exact accompt to God) then endeavour, to ſurmount all ſinfull ſloth, by offering that act of mortification to God, as your firſt fruits of that new day, moſt juſtly due to him: and immediately raiſing up your ſelfe, makeing the ſigne of the holy croſſe, ſay.

In the name of our Lord Jeſus Chriſt crucifi'd I doe riſe; he bleſſe me, governe me, and confirme me in all good workes, this day and evermore. And after this mortall life bring me to life everlaſting. Amen.

Here make to God a morning oblation of all your thoughts, words, and deeds of that day. And in particular reſolve carefully to avoyde that ſin to which you finde your ſelfe daily moſt ſubject to fall into.

You being now made ready, and

kneeling downe deuoutly in your place of prayer before a Crucifix, or some deuout picture, thereby the better to fix your thoughts upon piety: there humbly adore the Diuine presence of God, acknowledge your owne vilenesse, and render him most humble thankes for all his gracious benefits. Craue humbly his grace to preserue you that day from all sin, and to enlighten your Vnderstanding to knowe his blessed will, and his diuine help to performe the same.

Come holy Ghost replenish the harts of the faithfull, and kindel the fire of thy divine love in them.

Illuminate our mindes, o Lord, we beseech thee, with the light of thy cleerenesse, that we may see what we ought to doe, and have power to accomplish those things which be rigtfull; through Christ our Lord. Amen.

Prevent, we beseech thee, o Lord, our actions by thy holy spirit in assisting, and in helping forward, prosecute them, that all our prayers and

workes may begin alwayes from thee: and begun by thee, may so be ended. Through Lord Jesus our mercifull Redeemer. Amen.

Our Father &c. Haile Mary. &c. I beleeve in God &c. *All as above.*

I Confesse me to Almighty God. To the blessed Virgin S. Marie. To the blessed S. John Baptist. To the holy Apostles S. Peter, and S. Paul, and to all the Saints in Heaven, that I have grievously sinned, in thought Word and deed. Through my fault, Through my fault, through my most grievous fault. Therfore I Beseech the blessed Virgin Marie, blessed S. Michel the Archangel, blessed S. John Baptist: the holy Apostles S. Peter and S. Paul, and all the Saints in Heaven ro pray unto our Lord God for me.

Almighty God have mercy upon us, and all our sinnes being forgiven he bring us to everlasting life. Amen.

Almighty and mercifull Lord, give unto us pardon, absolution an remission of

tion of all our sins. Amen.

Vouchsafe O Lord, to keepe us this day without sin; be mercifull unto us, let thy mercy, O Lord, be upon us, even as we have put our trust in thee. O Lord, heare my prayer, and let my cry come to thee.

O Father Almighty, who hast brought us to the beginning of this new day, save us by thy power from the evil that we fall not this day into sin, but that our words, our thoughts, and our workes may be directed to execute thy justice, through our Lord Jesus Christ. Amen.

A devout recommendation to be used every morning.

I Adore, bless, and glorify thee, O holy Trinity, God One omnipotent, Father, Sonne, and Holy Ghost. Behold I offer my selfe to thy Divine Majesty. Take from me, I beseech thee, and from

all faithfull Christians what soever displeaseth thee; and give unto us that which is gratefull in thy sight; and grant that we may become such as we are comanded to be. I recommend unto thee O Lord my soule, my body, my wife, my children, my Father and Mother, my brothers and sisters, my Kindred and benefactors, friends and enemies, and all those who have recommended themselves to my prayers, or for whom I am bound to pray. I commend unto thee the holy Catholique Church; grant O Lord that every one may know thee, that all may worship, honour, and reverence thee, all may love thee, and likewise be beloved of thee. Those who erre reduce and bring againe into the way. Destroy all false sects and heresies; convert all to the true faith grant O Lord thy peace, let thy holy will be done, comfort, and help all who are in tribulation, and misery, as well Spirituall, as corporal. Grant O Lord unto the

face, and to the faithfull soules departed mercy and everlasting rest.

A recommendation to God.

INto the hands of thy infinit mercy, O Lord, I commend my soule and body, my senses, my words, my counsailes, my thoughts, my workes, and all my actions, with all the necessities of my body and soule, my conversation, my death, and resurrection with thy Saints, and happy elect. Amen.

A recommendation of our selves to the blessed Virgin Mother of God. To the Angels and Saints, out of S. Augustin, ch. 40. of his medit.

O Marie Mother of God, our Lord and Saviour Jes. Christ, thou sacred and unspotted Virgin, vouchsafe to make intercession

for me unto him who made thee a worthy temple for himselfe to inhabit. O S. Gabriel, S. Raphael, O holy quiers of Angels, and Archangels, of Patriarkes and Prophets, of Apostles, and Evangelists, of Martyres and Levits, of Monkes and Virgins, and all such as have lived righteously, I beseech you (even for his sake by whom you have been elected, and in whose contemplation you have so much delighted) that you will be pleased to pray for me a poore sinner, unto him our God, that I may be delivered from the furious jawes of the infernal Fiend, and from that death which shall never have end. Amen.

A devout Prayer to our Lord Jesus.

O My divine and most mercifull Redeemer Jesus sonne of God, and of the glorious Virgin Marie, who dying for all mankind, and on the third day didst rise againe. I

before thee, deare Lord, have mercy on me, a vile and wretched sinner, but yet thy creature; and for thy deere Passion, save and keepe me from all perils bodily and ghostly, and specially from all things that may turne to thy displeasure. And with all my hart I thanke thee, most mercifull Lord, for the many mercies thou hast shewd me in the great dangers I have past both in body and soule; and as thy grace and endlesse goodnesse hath always kept and saved me, from the houre of my birth until this day: so Lord, I beseech thee, that thy mercy may continue my safety. And for my many offences, and great ingratitudes of my sinfull life, I humbly aske mercy. And for that I cannot leade such a life, as it becommeth thy servant, I humbly prostrate and cry: *God be mercifull to me a most wretched sinner.* And I humbly thanke thee, most gracious Lord, for the multitude of Divine benefits, which thou hast more largely bestowed on

me, then upon many others who have much better deserved them, then I. Wherefore most gracious Lord, I humbly thanke thee, rendring all honour and praise to thy holy name: who livest and reygnest one God, world without end. Amen.

A Prayer to persever in goodnesse.

GRant, O Lord Jesu, that I may persever in good purposes, and in thy holy service untill my death: and that I may now, this present day perfectly begin; for it is nothing that hitherto I have done.

A Prayer to our Angel guardian

O Angel of God, who art my keeper, illuminate, guard, rule and governe me this day, by the supernal piety committed to thee. Amen.

O Lord blesse us, and defend us

from all evill, and bring us to eternall life. And the soules of the faithfull, through the mercy of God, rest in peace. Amen.

A blessing.

THe peace of our Lord Jesus Christ, the vertue of his sacred holy passion, the signe of the holy crosse, the integrity and great humility of the blessed Virgin Mary, the blessing of the glorious saints, the keeping of the happy Angels, and the suffrages of all the chosen of God, be with me, and between me and all myne enemies, now and in the hour of my death, sweet Jesu. Amen.

The Almighty and mercifull God, the Father, Sonne, and Holy Ghost blesse and keepe us nowe, and evermore.

When at morning, noone, and evening you heare the Ave Mary bell to ring, say.

THe Angel of God declared unto Mary, and shee conceived of the Holy Ghost. Haile Mary full of grace, &c.

Behould the hand-maide of our Lord, be it unto me according to thy word.

Haile Mary full of grace, &c.

And the word was made flesh, and dwelt in us. Haile Mary full of grace, &c.

The Prayer.

VOuchsafe, we beseech thee O Lord, to power forth thy grace into our harts, that we who know the incarnation of Christ thy sonne; the Angel declaring it, may be brought by his holy Crosse and Passion unto the glory of his Resurrection, through the same Christ

Amen. The soules of the [illegible] through the mercy of God, rest in peace Amen.

Be mindfull to say this holy devotion thrice every day. In the morning, in gratefull memory, and adoration of that divine Mystery of the glorious Resurrection of our Redeemer Iesus Christ.

At midday, in memory and adoration of his bitter death and Passion.

And at the Evening, in memory and adoration of the Incarnation of the Sonne of God in the woombe of the pure and immaculate ever Virgin.

Certaine generall advertisments much conducing to Christian perfection.

I Thinke often upon the moment of this life whereon depends Eternity.

Call frequently to minde, that

thou art placed in this world for no other end, but that, by serving God to save thy soule.

Remember that thou art alwayes in the presence of God, and raise often thy hart unto him.

Observe not the imperfections of other persons; but think rather of mending thy owne.

Judge rashly of no body, nor give any willing eare unto the detractor.

Let no dryneſſe nor barreneſſe in devotion cauſe you to omitt any accuſtomed exerciſe of pietty.

Doe all your actions with a pure intention for the glory of God.

When you heare the clock to ſtrike, ſtirr up ſorrow for your ſins, beſeeching God to have mercy on your ſoule at the dreadfull houre of death.

Be not ſingular in your exteriour devotion, leaſt ſome inward vanity may outwardly appeare thereby.

Neglect not divine inſpirations which God ſhall give for the

of your most habitual and [illegible] sins.

When you are assaulted with any dangerous temptation, crosse your hart, in token that you humbly crave Gods grace, and disavow the sin which that ill thought suggests to you.

Be not forward to contradict others: and if you be contradicted, grow not angry thereat; but only mildly make answere: *that seems your opinion.*

Remember that there is but one Heaven, which, if we seeke it in this world, we shall not find it in the other.

Vertue and true resignation to the will of God, consists not in words, but in real deeds and actions.

An Evening Exercise for Prayer before bed.

IT being now tyme for your repose; retyre your selfe to the place of prayer; and in the presence of God, devoutly upon your knees

there adore his divine Majesty; acknowledging your owne unworthinesse, render him most humble thankes for all his gracious benefites; beseech him to preserve you that night from all sin. And fixing the interiour sight of your soule upon Gods infinite greatnesse and Majesty, and upon your owne baseneſſe, abjection, and indignity; say as in the morning Exercise.

In the name of the Father, and of the Sonne, and of the Holy Ghost Amen.

Blessed be the holy, and undevided Trinity, now and for ever more Amen.

Our Father &c. Haile Mary &c. I believe in God &c. I confesse me to Almighty God &c. all as in the morning prayer.

Almighty God have mercy upon us; and all our sins being forgiven; bring us to everlasting life. Amen.

Omnipotent and mercifull Lord, give unto us pardon, absolution, and

remission of all our sins. Amen.

I most humbly thanke thee, my great God, who hast created me of nothing, and redeemd me with thy precious blood; made me a member of the Catholick Church, and graciously provided for me all necessaries both for body and soule.

For all which, as also for thy so frequent heavenly inspirations, Sacraments, and sacrifices; as also for so many other meanes for my salvation; from the bottome of my hart and with all the powers of my soule, I render thee, my loving God, most humble thankes: beseeching all the holy Quires of Angels, and all the blessed Saints in thy celestiall kingdome, that they vouchsafe to supply my deficiency in praising, adoring, magnifying, and extolling this thy great mercy and infinit goodnesse towards me.

Almighty and everlasting God, I yeeld thee most harty thankes for that thou hast vouchsafed of thy great mercy and goodnesse to pre-

ſerve me this day from all evill. And I alſo beſeech thee for thy bitter death and paſſion moſt mercifully to forgive me, a wretched ſinner, all my offences, which I have this day committed, by thought, word, and deede, and hereafter to preſerve and keepe me from all danger, as well of body, as ofſoule; to the end I may riſe againe in health to praiſe thy glorious name, and joyfully to ſerve thee in thankeſgiving with a chaſt body and cleane hart Amen.

O Lord God, and my heavenly Father; for as much, as by thy divine ordinance, the night approacheth, and tyme requireth that we give our ſelves to bodily reſt. I yeald unto thee moſt harty thankes for thy great love, vouchſafing to preſerve me this day from the danger of all enemies, to give me my health, to feede me, and afford me all neceſſaries for the comfort of this my mortall life. I moſt humbly beſeech thee, for thy bleſſed ſonne

Jesus his sake, that thou wilt mercifully forgive me all that I have this day committed against thy fatherly goodnesse by thought, word, or by deed; and that thou wilt vouchsafe to shadow me this night under the safe winges of thy Almigthy power, and defend me from Sathan, and all dangerous assaults, that neither he, nor any of his ministers have power either over my body or soule. But that, although my body enjoyeth sleepe, yet my soule may watch unto thee, delight in thee, and ever more praise thee; that when the comfortable light of the day returneth according to thy good appointment, I may rise againe with a faithfull soule and undefiled body; and so afterwards behave my selfe all my life according to thy blessed will and commandment, by casting away the workes of darknesse, and putting on the armour of light, that men seeing my good workes may be mooved to glorify thee, my heavenly Father, who with

thy only begotten Sonne our loving Saviour, and the holy Ghost liveth and reygneth one true and everlasting God, world without end Amen.

A Prayer to our B. Lady and to her divine Sonne.

O Benigne and merciful Virgin Mother, most meeke, most mild and gracious, obtaine for us, O B. Lady, grace and strength to withstand and overcome all our enemies ghostly and bodily, visible and invisible: that after the course of this short life, we may by thy gracious help attayne everlasting life in the kingdome of Heaven, where we may with thee, O Virgin, ever more dwell, and with all the holy Angels, Archangels, Patriarcks and Prophets, Apostles, and Martyrs, Confessors, and Virgins, worship, glorify, and magnify our divine Redeemer, and thee, O sacred Virgin, in everlasting blisse without end Amen.

O Lord Jesus Christ, the glory

of the Father, the orient beauty of eternal light, and bright mirrour without ſpot or deformity; I humbly beſeech thee by thy ſacred divinity to grant me this night chaſtity of minde, cleaneſſe of hart, ſimplicity of ſpirit, and ſincere purity of body and ſoule.

O ſweet and moſt mercifull Jeſu, mortify in me all vices, and diſordered motions, and unruly paſſions: take away from me whatſoever is unlawfull, inordinate or unpleaſing in thy ſight; and give me a hart according to thyne owne, right, ſimple, pure and gudly; and deliver and keepe me from all ſin.

O moſt loving Jeſu, I offer unto thee my body, my ſenſes, and all the powers of my ſoule, and whatſoever I am, to be moderated, kept, governed, and poſſeſt by thee.

O good Jeſu preſerve me from all vicious, vaine, and proud cogitations, unchaſt affections; grant that I may ſincerely ſeeke thee alone, and that in thee only I may take my reſt. Amen.

A Prayer to our good Angel.

O Blessed Angel, who art my keeper, defend, aide, and guard me from all invasions, and assaults of the devil, whersoever I be, either wakeing or sleeping; drive away from me all the temptations of Sathan, and thou by thy prayers obtayne at the hands of the Almighty that he may have no place in me. Amen.

A briefe examen of Conscience before going to bed.

First place your selfe in the presence of God. Crave his grace that you may call to minde such sins as you have committed that day.

2. Examen wherin you have offended God, from whom you have received so many gracious benefits.

3. Detest your sin, and be harte-

ly ſorry for having offended ſo good and ſo loving a God.

4. Make a full and firme purpoſe to ſin ſo no more, with hope in Gods mercy, and Chriſts merits to obtayne pardon, reſolving to confeſſe, and to doe your penance for the ſame.

Finally we muſt endeavour to put our ſelves in that ſtate wherein we would gladly be found at the houre of our death, by producing the holy acts of Faith, of Hope, of Charity, and of true Contrition for all our ſins; by this or ſome ſuch like act of true harty Contrition as followeth.

An Act of Contrition.

MY God, my Saviour, and my Judge, I repent with my whole hart and ſoule for having offended thee who art infinitly good, and ſouverainly loving and amiable. therefore henceſourth I will love and honour thee above all things what-

soever: and most firmely purpose (thy holy grace assisting me) never mortally to offend thee; but to confesse, and performe my imposed penance; confiding in thy infinit mercy, and in the sacred merits of the bitter death and Passion of thy dearely beloved sonne Jesus, my divine Redeemer, that thou wilt graciously forgive me.

These 7. Penitential Psalmes of David, are not placed here as part of the evening prayer before bed. But that after the act of contrition you may take one or more of them, most moveing you to repentance for sin, according to each ones leasure, and devotion.

Amiph. Remember not Lord our, or our parents sins, neither take vengence of our offences.

King David his seaven penitentiall Psalmes shewing his great griefe and sorrow after he had sinned with Barsabee.

Psal. 6.

LOrd rebuke me not in thy fury; nor chastise me in thy wrath.

Have mercy on me, O Lord, because I am weake: heale me Lord, because my bones be troubled.

And my soule is disquieted exceedingly: but thou, O Lord, how long?

Turne thee, O Lord, and deliver my soule: save me for thy mercy.

Because there is not in death that is mindfull of thee: and in hell who shall confesse to thee?

I have laboured in my mourning, I will every night wash my bed: I will water my couch with teares.

Myne eye is troubled for fury: I have waxen old among all myne enemies.

Depart from me all yee that worke iniquities: becauſe our Lord hath hard the voyce of my weeping.

Our Lord hath hard my petition: our Lord hath received my prayer.

Let all my enemies be aſhamed, and very ſore troubled: let them be converted, and aſhamed very ſpeedily.

Glory be to the Father and to the Sonne, &c.

Pſalme 31.

BLeſſed are they whoſe iniquities are forgiven: and whoſe ſins be covered.

Bleſſed is the man, to whom our Lord hath not imputed ſin: neither is there guile in his ſpirit.

Becauſe I held my peace, my bones are inveterated: whilſt I cryed all the day.

Becauſe day and night thy hand is made heavy upon me: I am turned in my anguiſh, while the thorne is faſtned.

I have made my sin knowne to thee: and my injustice I have not hid.

I said, I will confesse against me my injustice to our Lord: and thou hast forgiven the impiety of my sin.

For this shall every holy one pray to thee, in tyme convenient.

But yet in the overflow of many waters; they shall not approach to him.

Thou art my refuge from tribulation which hath compassed me: my joy, deliver me from them that compasse me.

I will give thee understanding, and will instruct thee in the way that thou shalst goe: I will fasten myne eyes upon thee.

Doe not become as a horse and mule, which have no understanding.

In bit and bridle bind fast their jawes, that approch not to thee.

Many are the scourges of a sinner: but merty shal compasse him that hopeth in our Lord.

Be joyfull in our Lord, and re-

joyce yee just ; and glory all yee right of hart.
Glory be to the Father &c.

Psalme 37.

LOrd rebuke me not in thy fury: nor chastise me in thy wrath.
Because thy arrowes are fastned in me: and thou hast confirmed thy hand upon me.
There is no health in my flesh in respect of thy wrath: my bones have no peace in respect of my sins.
Because myne iniquities are gone over my head: and as a heavy burden are become heavy upon me.
My scarres are putrid and corrupted: because of my foolishnesse.
I am become miserable, and made crooked, even to the end: I went sorrowfull all the day.
Because my loynes are filled with illusions: and there is no health in my flesh.
I am afflicted, and am humbled exceedingly:

exceedingly: I rored for the groning of my hart.

Lord before thee is all my desire, and my groning is not hid from thee.

My hart is troubled, my stength hath forsaken me: and the light of mine eyes, and the same is not with me.

My friends and my neighbours have approached and stood against me.

And they that were neere me, stood farr of, and they did violence who sought my soule.

And they that sought me evils, spake vanities, and meditated guiles all the day.

But I as deafe did not heare: as one dumbe not opening his mouth.

And I became as a man not hearing; and not having reprehension in his mouth.

Because in thee, O Lord, have I hoped: thou shalst heare me, O Lord, my God.

For I have said; least sometymes my ennemies rejoyce over me; and

whilſt my feete are moved they ſpeake great things upon me.

Becauſe I am ready for ſcourges: and my ſorrow is in my ſight alwayes.

Becauſe I will declare my iniquity, and wil thinke for my ſin.

But mine enemies live, and are confirmed over me: and they are multipli'dthat hate me vnjuſtly.

They that repay evil things for good, did backbite me: becauſe I followed goodneſſe.

Forſake me not, O Lord my God, depart not from me.

Incline unto my helpe, O Lord God of my ſalvation.

Glory be to the Father &c.

Pſalme 50.

HAve mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquities.

Wash me hencefourth from my

iniquity; and cleanſe me from my ſin.

Becauſe I doe know my iniquity: and my ſin is alwayes againſt me.

To thee only have I ſinned, and have donne evill before thee: that thou maiſt be juſtified in thy words, and maiſt overcome when thou art judged.

For behould I was conceived in iniquities: and my mother conceived me in ſin.

For behould thou haſt loved truth; the uncertaine and hidden things of thy wiſdome thou haſt made manifeſt to me.

Thou ſhalt ſprincle me with hyſſope, and I ſhall be cleanſed: thou ſhalſt wash me, and I ſhall be made whiter then ſnow.

To my hearing thou ſhalſt give joy and gladneſſe: and humbled harts ſhall rejoyce.

Turne away thy face from my ſins: and blot out all my iniquities.

Create a cleane hart in me, O God: and renew a right ſpirit in my bowels.

Caſt me not away from thy face: and thy holy ſpirit take not away from me.

Render unto me the joy of thy ſalvation: and confirme me with a principall ſpirit.

I will teach the unjuſt thy wayes: and the impious ſhall be converted unto thee.

Deliver me from blouds, O God, the God of my ſalvation: and my tongue ſhall exalt thy juſtice.

Thou O Lord, ſhalt open my lips: and my mouth ſhall declare thy praiſe.

Becauſe if thou wouldeſt have had ſacrifice, I had verily given it: with whole-burnt-offerings thou wilt not be delighted.

A ſacrifice to God, is an afflicted ſpirit: a contrite and humble hart, O God, thou wilſt not diſpiſe.

Deale favorably, O Lord, in thy good will with Syon: and let the walls of Hieruſalem be built up.

Then ſhalt thou accept ſacrifice of juſtice, oblations and whole-

burnt-offerings: then shall they lay calves upon thine altar.

Glory be to the Father, &c.

Pſalme 101.

O Lord heare my prayer, and let my cry come unto thee.

Turne not away thy face from me: in what day ſoever I am in tribulation, incline thine eare to me.

In what day ſoever I shal call upon thee: heare me ſpeedily.

For my dayes have vanished as ſmoke: and my bones are withered as a dry-burnt fire-brand.

I am ſmitten as graſſe, and my hart is withered: for I have forgotten to eate my bread.

For the voyce of my groning, my bonne hath cleaved to my flesh.

I am become like a pelican of the wilderneſſe; I am become as a night raven in the houſe.

I have watched, and am become as a ſparow; ſolitary in the houſe toppe.

All the day did my ennemies upbraide me: and they that praiſed me, ſware againſt me.

For I did eate aſhes as bread: and mingled my drink with weeping.

At the face of the wrath of thy indignation; for that lifting me up thou haſt throwne me downe.

My dayes have declined as a ſhadow: I am withered as graſſe.

But thou, O Lord, endureſt for ever: and thy memoriall in generation and generation.

Thou riſing up, ſhalt have mercy on Syon, for the tyme is come.

Becauſe the ſtones thereof have pleaſed thy ſervants: and they ſhall have pitty on the earth thereof.

And the Gentils ſhall feare thy name, O Lord; and all the Kings of the Earth, thy glory.

For our Lord hath builded Syon: and he ſhall be ſeene in his glory.

He hath had reſpect to the prayer of the humble: and he hath not diſpiſed their petition.

Let theſe things be written in an

other generation: and the people that shall be created shall praise our lord.

Because he hath looked fourth from his high holy place: our Lord from Heaven hath looked upon the earth.

That he might heare the gronings of the fettered: that he might loose the children of them that are slayne.

That they may shew fourth the name of our Lord in Syon: and his prayse in Hierusalem.

In the assembling of the people togeather in one, and kings to serve our Lord.

He answered him in the way of his strength: shew me the fewnesse of my dayes.

Call me not back in the halfe of my dayes: thy yeares are unto generation and generation.

In the beginning, O Lord, thou hast founded the earth: and the Heavens are the workes of thy hands.

They shall perish, but thou art permanent: and they shall all wax old as a garment.

And as a veſture thou shalſt change them; and they shall be changed: but thou art the ſelfe ſame, and thy yeares shall not faile.

The children of thy ſervants shall inhabit: and their ſeede shall be directed for ever.

Glory be to the Father, &c.

Pſalme 129.

FRom the depthes I have cryed to thee, O Lord: Lord heare my cry.

Let thine eares be intent, to the voyce of my petition.

If thou shalt obſerve iniquities, O Lord; Lord who shall ſuſtayne it?

Becauſe with thee there is propitiation: and for thy law I have expected thee, O Lord.

My ſoule hath expected in his word: my ſoule hath hoped in our Lord.

From the morning watch even until night, let Iſrael hope in our Lord.

Becauſe with our Lord there is mercy: and with him plentifull redemption.

And he ſhall redeeme Iſrael, from all his iniquities.

Glory be to the Father, &c.

Pſalme 142.

LOrd heare my prayer: with thine eares receive my petition in thy truth: heare me in thy juſtice.

And enter not into judgment with thy ſervant becauſe no man living ſhall be juſtifi'd in thy ſight.

Becauſe the enemie hath perſecuted my ſoule: he hath humbled my life in the Earth.

He hath ſet me in obſcure places, as the dead of the world: and my ſpirit is in anguish upon me, with in me my hart is troubled.

I was mindfull of old dayes, I have meditated in all thy workes: in the facts of thy hands did I meditate.

I have ſtretched forth my hand to thee: my ſoule is as earth without water unto thee.

Heare me quickly, O Lord: my ſpirit hath fainted.

Turne not away thy face from me: and I ſhall be like to them that deſcend into the lake.

Make me heare thy mercy in the morning: becauſe I have hoped in thee.

Make the way knowne to me, whereinI may walke: becauſe I have lifted up my ſoule to thee.

Deliver me from mine enemies, O Lord, to thee I have fled: teach me to doe thy will, becauſe thou art my God.

Thy good ſpirit will conduct me into the right way: for thy names ſake O Lord, thou wilt quicken me in thy equity.

Thou wilſt bring forth my ſoule out of tribulation: and in thy mercy thou wilſt deſtroy mine enemies.

And thou wilſt deſtroy all, that afflict my ſoule: becauſe I am thy ſervant.

Glory be to the Father, &c.

The Antiphone.

Remember not O Lord, our, or our Parents offences, Neither take vengence of our sins.

The Litanies of the Saints.

LOrd have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Christ heare us.
Christ graciously heare us.
God the Father of Heaven, Have mercy upon us.
God the sonne Redeemer of the world. Have mercy upon us.
God the Holy Ghost. Have mercy upon us.
Holy Trinity one God. Have mercy upon us.
Holy Mary. Pray for us.
Holy Mother of God.
Holy Virgin of Virgins.
S. Michael. Pray for us.
S. Gabriel.
S. Raphael.

All yee holy Angels and Archangels
All yee holy Orders of bleſſed ſpirits
S. John Baptiſt.
All yee holy Patriarcks & Prophets
S. Peter.
S. Paul.
S. Andrew.
S. James.
S. Philip.
S. Bartholomew.
S. Mathew.
S. Simon.
S. Thadey.
S. Mathias.
S. Barnabe.
S. Luke.
S. Marke.
All yee holy Apoſtles and Evãgeliſts.
All yee holy Diſciples of our Lord.
All yee holy Innocents.
S. Stephen.
S. Laurence
S. Vincent.
S. Fabian and Sebaſtian.
S. John and Paule.
S. Coſme and Damian.
S. Geryaſe and Protaſe.

Pray for us.

Pray for us.

All yee holy Martyrs.
S. Sylveſter.
S. Gregory.
S. Ambroſe. Pray for us.
S. Auguſtin.
S. Hieroſme.
S. Martin.
S. Nicolas.
All yee holy Biſhops and Confeſſors.
All yee holy Doctors.
S. Antony.
S. Benet.
S. Bernard.
S. Dominick.
S. Francis.
All yee holy Prieſts aud Levits.
All yee holy Monkes and Eremits.
S. Mary Magdalen.
S. Agatha.
S. Lucy.
S. Agnes. Pray for us.
S. Cicily.
S. Chatherine.
S. Anaſtaſia.
All yee holy Virgins and widowes.
All yee Men and Woemen Saints of God. Make yee interceſſion for us

Sonne of God. We beseech thee to heare us.

Lambe of God, that taketh away the sins of the world. Spare us O Lord.

Lambe of God, that taketh away the sins of the world. Heare us O Lord.

Lambe of God that taketh away the sins of the world. Have mercy vpon us.

Christ heare us.

Christ graciously heare us

Vouchsafe, O Almighty God, that we honouring the memory of thy blessed Saints; thou grant us by their intercession the desired abundance of thy mercy through Christ Jesus our Lord Amen.

O God whose proper it is alwayes to have mercy and to spare: receive our petition, that the tender mercy of thy piety may mildly absolve us, and all thy servants, whom the chayne of sin doth binde Amen.

Heare we beseech thee, O Lord, the prayers of thy supplicants,

and pardon the ſins of them that confeſſe to thee: that thou being unto us benigne, maiſt, in like manner give us pardon and peace.

Shew with clemency, O Lord, thy unſpeakable mercy unto us: that thou both acquit us of our ſins, and deliver us from the paines which for them we deſerve.

O God who by ſin art offended, and by penance art pacified; mercifully reſpect the prayers of thy people making ſupplication to thee: and turne away the ſcourges of thy āger, which for our ſins we deſerue. Haue mercy on all ſinners, ſweet Ieſu I beſeech thee, turne their vices into vertues, and make them true obſervers of thy law; and lovers of thee: bring them to bliſſe in everlaſting glory.

Have mercy alſo on the ſoules in Purgatory, for thy bitter paſſion ſake, I beſeech thee, and for thy glorious name Jeſu: O holy Trinity, one true God have mercy on me.

Your prayer ended, diſpoſe your

ſelfe in recollection of mind to bed; and putting of your cloathes, conſider how faſt the tyme is comming on, and is perchaunce much neerer then you imagin, when you ſhall be vncloathed of all but a poore winding sheet, to be covered with earth, which your bedcloathes covering you doe repreſent as alſo the enſuing ſleepe, doth your death, and your bed, the grave. where laying downe your ſelfe, commende both your body and ſoule vnto God, ſaying as did Ieſus Chriſt vpon the Croſſe; recommending your ſoule to the Eternall father in theſe ſacred words: Into thy hands O Lord I recommend my ſpirit.

In the name of our Lord Jeſus Chriſt, I laye me downe to reſt: he bleſſe me, defend me, and bring me to life everlaſting, Amen.

Save us good Lord wakeing, and keepe us ſleeping that we may watch with Chriſt, and reſt in peace. Amen.

God the Father bleſſe me; Jeſus Chriſt defende me; the vertue of

the holy Ghoſt illuminate and ſanctify me, this night and ever more. Amen.

O Angel of God, who art my keeper, me by the ſupernal piety committed to thy charge keepe, and defend this night from all peril of body and of ſoule. Amen.

And laſtely with a fervent aſpiration to God, conclude ſaying.

O deare Jeſu, the everlaſting repoſe of thyne elect: when will the happy houre come, that my ſoule may without end receiue her reſt in thy eternall glory!

And hereupon, with an act of the love of God compoſe your ſelfe to ſleepe.

When awakeing in the night.

IF you awake in the night, endeavour to make an elevation of your hart to God by ſome ejaculatory prayer: as, *O good Ieſu, be to me Ieſus, and ſave me.* or. *O deare Ieſu, that I may know thee and that*

I may know my ſelfe! vpon which words S. Auguſtin was wont to ſpend whole nights in pious contemplation. As alſo did S. Francis in theſe other not unlike: *O who art thou my divine Lord, and who am I*: or ſay. *O Eternal God, when ſhall I love thee with my whole hart and ſoule? and if I were at this very inſtant now to dye; am I in the ſtate to obtayne thy gracious mercy*? or the like, And then without any further application of mind, compoſe your ſelfe againe to ſleepe.

Holy cogitations; wherof ſome one being choſen at the end of your evening, or morning prayer, may ſerve as a ſubject for a vertuous employment of your minde, when either you cannot ſleepe; or for all the day following; at ſuch tymes, as beſt leaſure ſhall give occaſion to make ſome good Reflection there vpon.

Of the true end of Man.

MAn is made to love and to ſerve God, and thereby to obtayne his owne Beaitude. Our very hart aſſures us of this certaine truth, which being made for God, it findes no quiet reſt, but only in that its proper center: *thou haſt created us O Lord for thy ſelfe* (ſaith S. Auguſtin) *and our hart is unquiet untill it repoſe in thee.* Yea plaine experience makes it manifeſt, for neither could Alexander the great, be content with his glorious conqueſt of the world, togeather with all other temporall felicity: nor Salomon with all which his ſoule could either poſſeſſe or deſire for the full content both of his body and mind: all which in the end, he confeſſed to be but vanity and affliction of ſpirit. And Alexander did no leſſe; who weeped when he was tould that there were no more worlds for him to conquer; the ſatisfaction of what he had done,

gave him ſo ſmale content.

We being therfore made only for God, let us be only his, and give our ſelves entierly to him performing what according to our end we are made for. For as the ſuune is made to give light, the fier to heate, and ſalt to ſeaſon; to which end, should they not anſwer, to what purpoſe remayned they in the world, but with the inſipid ſalt are to be caſt forth (as ſaith Jeſus Chriſt) upon the dunghill. And ſo likewiſe if we correſpond not to our end, what can we juſtly expect, but our owne deſtruction?

But doſt thou, my ſoule, now act according to the end of thy creation? are all thy actions, directed to the glory of God? ô how farr am I from it! and therefore how fruitleſly doe I employ both my tyme and labour, and what a reproach will it be to me an other day for ſo shamefull a ſin, unleſſe I doe ſpeedily amend?

The due gratitude which in justice we owe unto Iesus Christ.

YOV *are not your own* (saith the great Apostle) *for you are bought with a deare price*, which was no lesse then the precious blood of Jesus Christ, by which he so mercifully hath redeemed us from the eternall captivity of Sathan. And therefore most duly as redeemed slaves, we ought both in justice and true gratitude to consecrate with a pure intention to his greater glory, all our actions and service: which not doing we doe robb most unjustly Jesus Christ of his right. Which well considered: ô what confusion will it be at our appearing before his dreadfull tribunall when after 40. 50. or 60. yeares as in proper quality of his redeemed slaves, we shall not be able to shew one day perhaps, employed faithfully in his service or true gratitude. If I give but a dog an unprofitable

bone, he faunes and shewes me love, yea and renders me much service: wheras we shew neither loue nor gratitude to Jesus Christ, who hath given us his life, his infinit merits, so many severall great graces, and divine inspirations, and finally purchaced Heaven for our Beatitude, and we remayne insensible. O horrid ingratitude! the dog will be our shamefull reproach, unlesse touched by his example, we amend.

Our maine great affaire in this World is to save our soules.

O Strange and stupide folley of man to spare no cost, paines nor diligence for meere worldly vanity; and to want courage and resolution to labour for eternall salvation, for which least care or industry is taken! All losse whatsoever doth trouble us, and we are insensible of loosing our owne deareſt soule. We finde upon our accompts great expences for our bodily com-

modities : ſo much for apparel ; ſo much for feaſting and curioſity in dyet ; ſo much in pleaſure and gaming: ſo much to gaine, or to preſerve ſome temporall intereſt : ſo much to Phiſitions and Apothecaries for our corporal health ; but little or nothing for the ſpiritual health of our infirme and much diſeaſed ſoule ; which in ſome manner, and unchriſtian like, might ſeeme leaſt of all to belong to us ; or as if it were to dye and end, as doth the ſoule of a beaſt. O what true brutality is this in vaine, worldly, and voluptuous men, thus to preferre Earth before Heaven, miſery before beatitude, their corruptible body, before theire immortal ſoules, and this uncertaine moment, before an Eternity of bliſſe and never ending happineſſe ! A ſerious reflection upon ſo great a folley ought to give us warning, that whilſt it is the acceptable tyme and the dayes of health we ought to prevent our eternall miſery.

Of the divine presence of God.

WHo is a Christian must both be leeve, and religiously adore Almighty God as truly present and really acting at the very botome of our soule; for him we both live and moove in all we doe: and therfore much greater confusion, a thousand tymes, needs must it be to us, that our many and great desloyalties should lye more open to his divine view then were they exposed upon a publique stage to the eyes of all the kings and people of the world. And yet, O senslesse and wretched man, to feare and be so much ashamed to committ in the sight of a mortall man, that which he most impudently feares not to doe in the sight of God, who immediately in most just revenge may command the Earth to open, and swallow him downe alive both body and soule into the eternall tormenting flames of Hell! which if we desire to avoyde,

let us

let us deepely imprint this Christian verity in our soules by a serious and frequent reflection of this overseeing divine presence of God in all both our actions and thoughts, whereof we are to give to him an exact accompt, even to the least idle words. And hereafter to receive an everlasting reward, or punishment, according to due desert.

Use often this holy practise whilst the tyme of health, and the dayes acceptable are afforded you, and feare to offend.

How we ought to distrust our selves.

NO enemy is so dangerous to damne us, as our selves; and therfore the best meanes to avoyde sin is to distrust our owne great frailty, and carefully to watch over that bad humour, and vicious propension to which we find our cor-

rupt nature moſt inclined to draw us to offend, which being well obſerved, we ſhall eaſily perceive that all our ſin and miſery ſprings from that infected fountaine, in following our diſordinate humour and naturall inclination, quite contrary to the internall holy motion of grace; well verifying, that mans domeſtick enemies are moſt dangerous.

We ought therefore ſeriouſly to examen what is our predominant and moſt vicious inclination, againſt which we muſt earneſtly crave Gods grace to reſiſt, and to ſtand watchfully upon our garde to ſuppreſſe and oppoſe the ſame. But to gett a perfect victory over this dangerous enemy; we muſt reſolve to oppoſe it by the practiſe of that vertue, which is moſt oppoſit thereunto: as who is inclind to covetouſneſſe, muſt practiſe the vertue of liberality: if to vaine glory and pride: the vertue of humility muſt be oppoſed: If to cholere and paſſion; the mild-

meeke and meeknesse of Jesus Christ, and foe of all the reste. Who shall practise this, will not faile to bee happy.

Against detraction and Calumny.

THe holy prouerb and S. Paul doe both agree that the detracter is odious both to God and Men, and yet no fault is so frequently committed in conuersation, as is this cursed sin of backbiting and calumny, which (saith S. Bernard) then any other vice whatsoeuer: for as the Diuell possesseth the tongue of the detracter; so doth he also the eare of him who willingly harkneth thereunto; and of the two who committeth the greater sin, S. Bernard confesseth iugemouilly he could not easily determine. Prouerb. 24. 9. Rom: 1. 30.

A good expedient in hearing detraction, to auoyde the danger of

offending God; will be to answere as did our B. Saviour to the accusing Pharisies: *he who amongst you is free from sin, let him cast the first stone at her.* We must also abstaine from speaking of other mens faults in their absence, nor willingly harken to them who shall doe it; as being a thing from which no good can be likely to procede, but rather breach of charity, and much harme. Wherefore if any shall presse you to give eare to them in any such backbiting discourse, imitate the excellent practise of a holy servant of God; who used to desire them who made any such discourse; that they much rather would tell him of some fault of his owne (whereof he had many) for thereby (said he) you will doe me great charity for which I will both hartely thanke you, and also endevour to amende.

I thinke well upon this holy practise for it is of great importance

to avoyd mischief, to practice true charity towards our neighbour, and finally to procure peace and happy quiet to our own minde.

Of flying the occasion of sin.

WHo loves danger shall perish therein, saith the holy man Iabes who is most carefull to shun the occasion, he doubtlesse will least offende: for as who stops the fountaine, will certainly dry up the brooke: so likewise who flyes the occasion, will preserve himselfe from sin. For as taking away the cause, one wil hinder the effect: so in the combat with vice no way is so secure to gaine the victory, as by flight. The holy Ghost assures us, that as we cannot touch pitch without being defiled: so is it also as difficult to stay voluntarily in the occasion of sin without a defiled conscience. The common proverb saith very well: that the occasion Eccles. 3. 17.

makes a Thiefe; which is but too truly verifi'd, in makeing a drunkard. a detractor, a Luxurious man and the like. And who but reflecteth upon his moſt offending God, will finde that his neglect of avoyding the occaſion, was ſtill the chiefeſt cauſe of his ſin. Salomon, David, and Sampſon did all greatly offend by expoſing themſelves to the occaſion: let us take good warning by them, who are much inferiour to their perfections.

To avoyde therfore ſin, we muſt beware of all ill company; for they ſerve but as alluring baites to draw ſoules to offende. We muſt greatly miſtruſt our owne frailty, and place our whole confidence in God, craving humbly his celeſtiall grace to ſtrengthen us againſt all the dangerous temptations of our three mortall ennemies, the world. the flesh, and the devill.

The small number of the Elect.

THis truth is exceeding terrible, grounded upon the words of Jesus Christ saying, that the gate is wide, and the way broad which leadeth to death, and many walke therein; but the gate unto life is narrow, and few doe find it. many are cal'd, but few are chosen; God himselfe hath said it, and therefore it must be true. Math. 7.

The figures of this divine truth, doe well conforme it; and by the holy Fathers they are soe expounded. As that infinit number perishing in the deluge; and but eight persons only escaping it in the Arke. And secondly of eighteene hundred thousand Israelits who went out of Egipt, two only of them lived to goe into the land of promise. These are esteemed by the holy Fathers true figures to represent to us the small number of the Elect, which ought

not to seeme incredible, considering the small number of Christians in comparaison of all the rest. And secondly amongst the Christians how few are truly vertuous, or love God as they ought, or live according to their calling.

This wel considered what horrid feare ought we to have, least our unhappy lot should fall out of this little blessed compaghie of the Elect. Which to prevent by S. Pauls advise, *whorke in feare and trembling your salvation.* O what would not a damned soule now wish to have donne wherby to have escaped those eternall flames! let us doe now what at the houre of our death we should undoubtedly wish to have done. And according to S. Peter, let us imploy all our sollicitude and labour to secure our salvation by good workes. Let us frequently renew the promise and protestation which we made in Baptisme, to renounce the devil and all his workes, the

Phill. 2. 21.

Pet. 1.

pompes and vanities of the world, to follow our Christian maxims, and to imitate the holy vertues of Jesus Christ.

Who suffer persecution for justice sake, are beatified by Jesus Christ himselfe. Math. 5.

THe souldier seekes no privilege above is Prince or General, nor is the servant more then his Maister. now our divine Redeemer having led us the way through all manner of perfection, why should we, despicable wormes and criminel offenders, be troubled, or refuse cheerefully to follow him through so much easier a combat of suffering and persecution, in comparison of what this great Lord of glory and innocent Lãbe of God hath suffered for our sakes? for are our persecutors more cruel, barbarous, or inhumane then were his? have they so greatly injured, moked, scorned or

affronted us, as they did him? have they ſpitt or ſtruck on our faces, as they did on his? have they by falſe calumny taken away our honour, and ſought our death and deſtruction, as they did his? O no, not ſuch outrageous injuries have been offered us, and therfore it would be moſt unworthey for the member of ſo ſuffering a head to be ſo very nice and delicate or much troubled at ſmale and little injuries.

Finally what other perſwaſion need we to ſuffer with all cheerefulneſſe, Math. 5 then is the very concluſion of this Beatitude, in theſe words: *exult yee and rejoyce, becauſe your reward is very copious in Heaven*: this reward being the beatificall viſion of God for all Eternity.

To what multitude of miſeries Mans life is ſubject.

MAns life though but ſhort and very uncertaine, yet it is

replenisht with a multitude of miſeries aſwell of body as of ſoule: the holy wiſeman calls it a *heavy yoake impoſed vpon the children of Adam, from the day of their birth till the day of their death and buriall.* Theſe miſeries now being ſo very great, may wel make our life ſeeme long to us, though but ſhort in it ſelfe, by reaſon of the ſad and tedious accidents, to which our frailo nature is ſo ſubject, by feare, by paine, by griefe, by neceſſity and want: which to prevent, and to grow rich, what paines and induſtry doe Men uſe in croſſing the dangerous ſeas, undertakeing long painfull journies, enduring great diſtempers of oppoſit clymats for gayning wealth. And having at laſt quite ſpent, tyred, and worne out themſelves, how properly may that their great toyle and induſtry be compared to the ſpinning but a poore ſpiders webb, conſuming their whole life and labour, as doth that Ecc. 40. 1.

little creature, by drawing out the substance of their very bowels to weave their little nett to catch some contemptible fly. Which lively represents meere worldly men, whose thoughts and industry, both day and nigth are to contrive the obtayning wealth, honour, or some small sensvall pleasure; which by a right understanding and vertuous soule ought to be esteemed as vnworthey the occupation of his life and whole industry, as is the catching of a silly fly.

The premisses well considered, we must adore the great goodnesse of God, who therfore hath mixed these many miseries with this present life; therby to compell us to hate it; and to drawe vs to aspire to life everlasting, which is so free from all these afflicting miseries. For if being thus even overwhelmed with so many daily sufferings, we are yet notwhithstanding, so unwilling to depart from this wret-

ched world; what then would become of us if we enjoyed all here at great eaſe, and to our harts full content.

S. Auguſtin proves mans life to be a continual miſery, becauſe in adverſity [ſaith he] we deſire proſperity: and in proſperity, we feare adverſity: nor are we ever quiet or free from the one of theſe tormenting paſſions; either of deſire of what we want; or of feare to looſe the proſperity which we enjoy. Li. Con. feſ. 10. ch. 28.

Wo be therfore [ſaith he] to the proſperity of this life for the feare wherin we are of adverſity; and for that our joy may be quickly at an end: and wo be to the adverſity of this life, through the deſire which we have of proſperity; and becauſe adverſity is of it ſelfe a thing hard to be endured. And is not therfore the life of Man upon Earth a meere temptation [ſaith S. Auguſtin] without any kinde of intermiſſion; and voyde of all true happineſſe or content.

Reflections upon the dreadfull word of Æternity.

ONe good consideration of Æternity makes all temporal felicity but contemptible [saith S. Greg.] yea that very thought of Æternity gives courage to beare patiently all persecution, and the afflictions of this miserable life, and with S. Augustin it will make us say: here cutt, here burne, here doe not spare me Lord, so that thou spare me eternally. A serious reflection upon Æternity is a souveraine remedy against all sin: for who would presume to offend God if he wel considered that by his sin he forfeits an Æternity of all beatitude; and engageth himselfe to the endlesse torments of Hel.

A good reflection upon Æternity is capable to make us to admire, to adore, and love Gods mercy, as also to dread his justice, in rewar-

ding so little service done him in this world with everlasting recompence in the other: and for one mortal sin, committed by thought or deed, to punish eternally in hell. O that this wholsome thought of Æternity could take so deepe a roote in our soules, as never to be plucked from our thought. For what is Æternity, but the measure of a present and perpetuall during without end. Imagin a thousand millions of yeares; yea as many milions of yeares, as there have been moments from the beginning of the world, and shal be till the end therof: and then you may truly say how all that is nothing in comparaison of Æternity, which is to dure so long as God is God; and so long shall the just be blest with glory in Paraidse: and the wicked remayne no lesse in the tormenting flames of hell alwayes, for ever, and for Æternity; and this for their foolish choyce, here to enjoy but one un-

certaine moment of vaine and deluding pleasure.

O Æternity, Æternity, how is it possible that thou shouldst be no more considered by men! he doubtlesse needs must want both faith and all true judgment who doth not tremble at the serious true reflection upon Æternity. Whereupon to make good profit by this wholsome thought of Æternity; consider by an act of faith this certaine truth; that you are to be either happy or most miserable for all Eternity; and that the last moment of your life is to determine this great affaire: and therefore when you finde your selfe solicited to any sin, detest that motion which for a moment of false content doth intice you most trayterously unto endlesse misery.

Which to avoyde resolve with a courageous resolution to suffer both persecution and all affliction whatsoever, much rather then to hazard the torments of Hell for all

Eternity. Fly sin with great horrour, much more then death it selfe, and from the occasions thereof, as the most dangerous serpent; it being only which can destroy you eternally. In fine he must either want faith, or be a foole who is not toucht nor drawes profit by this wholsome thought of Eternity: for can we judge him lesse then frantick, and quite out of his witts, who will venture by committing one mortall sin to expose himselfe to damnation for all Æternity.

Here followeth a briefe signification of the Priestly ornaments at Masse; as also a short declaration of the other Ceremonies, and holy mysteries of that divine sacrifice, for the instruction and comfort of the poore, and lesse learned people, for whom this little manuel is principally intended, though not unwelcome, I hope, to any, beholding so cleerly thereby how per-

fectly the bitter death and Paſſion of our divne Redeemer is repreſented to our memory; wherby to ſtirr us up to love and gratitude for what ſo loving a Saviour hath ſuffered to pay our debt. And by this meanes to moove us alſo, for his ſake, and for the expiation of our grievous ſins, to ſuffer the afflictions which his bleſſed order and heavenly providence hath mercifully diſpoſed for us to undergoe in this world, therby to avoyde the eternall torments in the other.

And now as for theſe ceremonies, ordayned for the more ſolemne celebrating the holy ſacrifice of the Maſſe; whereby the peoples devotion is much encreaced, God is more glorifi'd, and our ſoules are inſtructed and drawne unto his love; therefore great impiety it is, proceeding chiefly from ignorance, in ſuch as doe ſo irreligiouſly diſpiſe thoſe holy Ceremonies, inſpired by the holy Ghoſt into his beloved ſpouſe

the Catholik Church, for the increace of devotion, and greater Majesty in Gods divine service and worship.

Yet here it is to be observed, that we doe not place any true perfection in these holy Ceremonies, but only use them as meanes wherby we are induced to true perfection of the love of God: à Ceremonie being only an outward religious act, no further piously laudable, then it is exercis'd for Gods honour and glory by its pious signification. And like as we know that chastity and poverty are not true perfection themselves; because they may, and also often tymes doe happen to be without it: yet none can deny them to be good meanes to obtayne contempt of the world, and the love of God, wherein only true perfection doth consist. And as the children of Israel by behoulding the stones which their Fathers had brought with them when they passed dryfoot over the red sea, were

put in mind of Gods great miracles in their protection, and were also mooved by that meanes greatly to love and honour God for it: so likewise holy Ceremonies put us in mind of their pious significations; and are like savoury sauce, which giveth a pleasing relish to the meate, although of it selfe it be but of little substance. Or as the leaves, and barke, which although they beare no fruit, yet are both ornaments, and a needfull defence to preserve the pleasing fruit. The poles in the vineyard, beare no grapes, yet they sustayne and preserve the same. So likewise, although the Ceremonies of the Church be neither the substance, nor the perfection of Religion, yet they preserve, and doe also begett, and stirr up in us the reverance and gratefull memory of the holy mysteries of our faith, and are an excellent, and needfull ornament to religion. Yea S. Aug. against Faustus the Manichean heretick. li. 19. saith that: without ex-

ternall Ceremonies it is impossible to preserve Religion.

This supposed, and [as I hope] you will find truly verifi'd by what doth follow: that now which in the next place I am to recommend to you, is that you having payed due honour and homage to God by your morning prayer; then apply your selfe to such employments as the obligation of your present calling and condition may require of you. But if afterward good leasure and oportunity be permitted you to heare the divine sacrifice of the Masse, omitt not to be present at that supreame act of our Christian religion; wherby we give to God the highest honour of sacrifice, which is proper to him alone: there being offered to him that most gratefull Host of the law of grace, which is the sacred body and blood of Jesus Christ, that most pure and immaculate lambe of God, which though but once only offered

in a visible and bloody manner for us upon the Crosse, as a sacrifice of Redemption for all the sins of the world; yet that very self same sacred Host and victime, now daily is offered upon the holy Altar by the hands of the Priest in an unbloody and invisible forme; not as a new price or payment for our sins; that being here only applyed in the Masse, which was already payed upon the Crosse. Like as it is also applyd unto our soules, both by faith, by Baptisme, and the other Sacraments: and therefore is here in the Masse but only as the reall true sacrifice of application of the very selfsame victime, not in a bloody and visible, manner, but in an unbloody and invisible, under the sacramentall formes of bread and wyne.

And how avayleable now it is to all who devoutly assist at this holy sacrifice; much and vith great authority might here be said; but my

deſigne ayming at brevity, take only what that divinely devout Thomas a Kempis tells us in his imitation of Chriſt chap. 7. lib. 4. *There is no oblation more worthy* (ſaith he) *no ſatisfaction greater for the washing away of ſin, then to offer up our ſelves to God purely with the oblation of the body and blood of Jeſus Chriſt in the Maſſe, and holy communion.*

Now that this holy ſacrifice of the Maſſe is a moſt true and lively repreſentation of the life and death of Jeſus Chriſt; he who ſhall obſerve either the ornaments of the Prieſt, or the ceremonies, and holy myſteries in the Maſſe; will be forced to confeſſe that to be moſt true; as it will manifeſtly appeare to any who reade but our Catholick Authors, that explicate the primitive inſtitution of the ſame.

And to begin with the holy Altar; he ſhall finde that it hath relation to ſacrifice, which muſt neceſſarily

of the Altar, and vvhat it ſignifies.

be offered to God in the Church where his true faith is profeſsd. And therfore this name of *Altar* is given to us by S. Paul. Hebr. 13. 10. we have an *Altar whereof they have not power to eate, who ſerve the Tabernacle.* And 1. cor. 9. 24. and S. Math. 5. 24. all which is abundantly ſufficient warrant for us to uſe this name of *Altar*. Which repreſents the table wheron our divine Redeemer did celebrate the laſt ſupper with his Diſciples, the night before his bitter death and paſſion.

of the altar cloathes,

The linning for the altar, or the altar cloathes, are to bee very pure and white; they repreſenting the purity of our bleſſed Saviours humanity from all ſtayne of ſin, or diſordered paſſion. That linning is alſo to be bleſt, to ſignify the great ſanctity of Jeſus Chriſt his life; which we muſt endeavour, the beſt we can to imitate.

of the lighted candles upon the altar.

The lighted candles upon the altar, admonish us, according to

S. Luke

S. Luke, to be ready, in imitation of the wise Virgins, with the oyle of good workes, in our lampe of true faith, and to expect at the pronouncing those sacred and operative words of consecration, the reall and true substantiall presence of that our divine and heavenly spouse; who requires the light of our good workes so to shine before men, as therby they may be mooved to glorify their Father who is in Heaven. The two candels, signify the two testaments of holy scripture, the old and new. They also signify the light of fatih, revealed to the Jew, and Gentill. And they advertise us of the great splendor, both of faith, of good life, and workes, required in the celebrating of so heigh and dreadfull a mystery.

of the Crosse and Crucifix

The Crosse or Crucifix is the principall ornament upon the Altar, which ought never to be wanting at the celebration of the Masse. It betokens our B. Redemers victory.

over cloath: and is placed at the midst of the altar, most in view, to represent to our minde the death and passion of Jesus Christ which is there chiefly to be considered, and piously meditated in that holy sacrifice.

of the chalice

The Chalice doth represent the cup wherin our B. Saviour did consecrate his most precious blood Matth. 26. And it puts us in minde of his sacred passion: our B. Saviour himself so calling it: *the Chalice of his passion.*

of the Paten

The Paten serveth for the use of the consecrated body of our Lord; as the Chalice doth for his most precious blood. And as it doth cover the copp of the Chalice; it represents the stone which was rouled against the dore of the holy sepulcher. Mark 15.

of the co.porall

The white linnen cooporall upon which is consecrated the most precious body and blood of our Lord Jesus Christ; doth represent to us

that white and pure ſyndon wherein Ioſeph ab Aremathia involued his moſt ſacred corps before it was buried. The cleane and bright puritty wherof, doth aptly admonish all ſuch, as by the holy communion receive and harbour within their breaſts this ſacred, and moſt precious body of Jeſus Chriſt, to be chaſt and cleane, both of body and ſoule; and endued with true purity of intention.

of the vaile

The Vaile doth cover both Paten and Chalice all round about. And it repreſents to us the handkercher wherwith our ſaviour's moſt ſacred head was covered when he was layd in the ſepulcher. Wherof mention is made Luke 24. S. Peter having diſcovered it in the ſepulcher: *and he there beheld the linnen, lying apart, and the handkercher which had been wrapped about his head.*

Of the ſeverall colours which the Church uſeth for her ornaments; and the meaning of them.

THe Propht Ezechiel in his 6. chap. ſpeaking of the ſplendor of the Church, ſeemes to place a great part of her glory in the various colours of her beutifull robes. Which variety of myſticall colours, symbolyzing with the ſeverall vertues of the glorious Saints, doth greatly adorne and beautify this holy ſpouſe; and is to us a motive, and great encouragement to imitate thoſe holy vertues, which by meanes of theſe various coulours uſed in the Church, are ſo fitly propoſed to our view.

Nor was it without great reaſon that God in the old law appointed thoſe 4. different colours for the Prieſts and Churches ornaments, which were: the colour *biſſynus*;

that is a yallow colour like to that of raw silke. The second was *purpureus* colour. The purple colour. The third was *hyacinth*: that is a violet read blew, or violet purple. The fourth was *coccineus*: that is a scarlet or crimson colour. And as these different colours had their severall mysticall meanings for the peoples instruction: so I doubt not but the impartiall reader will confesse, no lesse to be contayned in the meanig of these colours which the Church inspired by the holy Ghost, hath appointed to be used in the law of grace, for the ornaments of Christ's holy Church, and for the Priests vestments belonging to the same: as by this briefe declaration it wil appeare.

What meaneth the white colour used by the church

The white colour is used upon the feasts of Angels, Confessors, and Virgins. To represent to us the imitation of their holy chastity and saintly purity. As also upon the solemne feasts of the Nativity of

our Lord and Saviour. Upon the Resurrection, Ascension, Corpus Christi, and other the chiefest feasts of the greatest mysteries of our Faith; which are to be celebrated in the white colour of Symbolyzing joy: as testifies our Saviour's glorious splendor at his Transfiguration. The two Angels in white, who denounced his Resurrection. And the joyfull white of his Saints in Heaven Apoc. 3. 4. and Apoc. ca. 4. v. 4.

What is signifi'd by the red colour

Red, is the scarlet dye of our B. Saviours passion, and is the proper colour for the Churches ornements upon the feasts of the holy Crosse. Of the Apostles and blessed Martyrs; to shew that their glorious passage from this valley of misery to eternall joy, was through the red sea of many tribulations: and that their glory is purchased with the price of their owne deare blood. *They dyed their robes in the blood of the lambe. Apoc. 7.*

The green colour is used in the Church from the octave of Epiphanie till Septuagesima. And from the octave of Pentecost till Advent exclusively: containing the greatest part of the whole yeare, and is to be industriously employed for our pourchasing Heaven, which is to be got by vigorous force well represented by this colour, the hieroclify of youth; and consequently betokens this courageous and vigorous strength in vertuous exercises, whereby that celestiall Citty is to be conquered. What is signifid by the greene colour

The violet colour is a kind of blew, and resembleth the colour of the sky of Heaven; which we must know to be fair shutt against all sinners, who by their true repentance shall not offende. And therfore this colour is used in the Church all lent and Advent, the proper tymes allotted for the practise of the worthy fruits of holy penance, and satisfaction for our What meaneth the violet colour

sins; the only unhappy barr of the gate of Heaven againſt our ſoules.

What meaneth the black colour

Black is the mourning ſtandart of the Church, diſplayed upon her Altars and other ornaments in the mournfull tymes wherin we celebrate the death and paſſion of our loving Lord and divine Redeemer Jeſus Chriſt. It alſo is uſed at the office of the deade; therby to teſtify, as well a civill reſpect from nature for our preſent ſeparatiõ from our frends; as alſo to ſtirr up, and moove in us therby a true compaſſion of their ſoules temporal great paine in Purgatory, for whoſe ſpeedy reliefe we ought moſt hartely to pray.

Having briefly here ſpoke of the quality, and colours of the chiefe ornaments belonging to the Altar. I will with like brevity treate alſo about the veſtments, and attyre belonging to the Prieſt for celebration of the holy ſacrifice of the Maſſe, that high function, and ſu-

premest divine homage which can be done to him by any creature.

And therefore those ornaments if not very rich, at least they ought to be comely and very decent, as well in regard of that great reverence which is most due to those sacred mysteries, as also that those divine actions should be had in greater veneration; and therby the better to represent to us Christs bitter death and passion; as I shall here declare by the meaning of those severall ornaments. Observing here first the great antiquity and use of those holy ornaments; which well appeares in England by that of S. Gregory the great, who above a thousand yeares agoe did send into our Country, vessals for the Altar, Reliques, bookes, and ornaments for the Priests and Clearkes: as both S. Bede and most historians doe declare.

The meaning of the severall ornaments which the Priest doth weare in celebrating the holy Masse.

What meaneth the amice; that first ornament the Priest puts on when he goeth to celebrate

THE Amice which the Priest puteth over his head; doth signify the humanity of our Lord Jesus Christ under which lay hid and covered his most sacred Divinity. 2. it signifies the linnen napkin wher with this our Mercifull Redemer was blind-foulded, and after strock upon the face by those sacrilegious Iewes, then saying to him: *Prophecy to us, o Christ, who is he that strouck thee.* by which outrageous injury suffered for our sakes, he purchaced grace enabling us to behould him face to face in eternall glory.

Math 26

In putting it on he saith; put on o Lord the helmit of salvation upon my head; that I may overcome all

my temptations to wicked sin.

The Albe, or long white garment, doth signify the robe of innocency, given us in the Sacrament of Baptisme. And it represents the white garment which Herod put upon our Saviour, reputing him as an ideot, when with mockery and derision he sent him backe to Pilate. of the Albe

The Priest putting it on, he saith: Make me white o Lord, and cleanse my hart: that being whitned in the blood of the lambe, I may enjoy eternall gladnesse. Luke 23

The girdle which the Priest puts about him, doth signify the corde wherewith our Saviour was bound to the pillar, when the cruell souldiers scourged him. The two ends of the girdle turned up: the one on the right side, and the other on the left, doe signify the two meanes to conserve our chastity: which are fasting and prayer, whereby we subdue the flesh and strengthen the spirit. The Priest of the Girdle

when he puteth the girdle about him, ſaith: gird me o Lord, with the girdle of purity, and quench in my loynes the humour of luſt, that there may remayne in me the vertue of continency and Chaſtity.

of the Manuple

The Manuple repreſents to us the cordes which bound our Saviour's hands and armes when he was drag'd from place to place, and from one Judge to an other. It is put on the left arme (which is neareſt to the hart) to declare with what love and affection he endured all thoſe outrageous injuries to expiate our ſin.

When the Prieſt putteth the manuple upon his arme, he ſaith: vouchſafe me Lord ſo to beare the Manuple of weeping and ſorrow, that I may receive the reward of my labour with exultation. Which prayer alſo alludes to the antient devouter tymes, which uſed this manuple as a linning cloath or hand kercher to wype their teares which

their fervent piety made often to runn in abundance from their eyes.

of the Stole

The Stole, which the Priest pureth about his neck; doth signify the yoke of obedience, even unto death upon the Crosse: whereunto our Lord Jesus submitted himselfe for our redemption. The Priest kisseth the Crosse which is upon the middle of it, when he puteth it on; to shew his cheerefull willingnesse to beare the sweet yoke of Christ's Crosse, with all patience in tribulation. He puteth the two ends of it overthwart his breast in forme of a Crosse: representing [saith S. Bonaventure] the passion of Jesus Christ which the Priest ought to have most seriously fixed in his hart.

The Stole also doth properly signify that long rope about our Saviour's neck wherby those barbarous executioners dragged him charged with the heavy crosse upon his neck and bloody shoulders. The

two crosses at the ends of the Stole hanging on either side of the Priest, doe signify the crosses whereon the two sleeves were crucifi'd by him, one on the right hand, and the other on the left, and the crosse on the middle represents that whereon himselfe was crucified in the middle betwixt them both.

The Priest in putting on the stole saith: Render me, o Lord, the stole of immortality, which I have lost by the prevarication of my first parents, in transgressing thy holy law.

of the vestment

The Vestment, represents that purple garment wherwith the Jewes did cloath our Lord and Saviour, after that his most tender body was all in gory blood with those cruel stripes: and in scornfull mockery exposed him to the peoples view with a reede in his hand, and a crowne of thornes on his head, saying: *Ecce homo.*

This Vestment consists of two

parts; which signifies the two-fould charity; the one towards God [which is the larger] the other towards our neighbour; we being commanded to love God above all things and our neighbour as our selves. The great crosse upon the back of the vestment, is to put us in minde of our divine Redemer as he went fourth of Hierusalem carrying his heavy crosse upon his wounded shoulders. Finally the Priest when he puts on the vestment saith, Lord thou who assurest us that thy yoake is sweet, and thy burthen light: vouchsafe that I may so weare this, as thereby I may obtayne thy holy grace. Amen. Deut. 6.

What the Priest thusarryred doth represent to us —

The Priest comming fourth to the sacrifice thus arryred with these holy ornaments, doth represent our blessed Saviour led fourth through the streets of Hierusalem to his bitter death and passion. And by the Altar is signified mount Calvary, upon which he was crucifi'd for our Redemption.

And it is worthy to be here noted, that who mock and ſcorne both at theſe holy ornaments, as likewiſe at the Prieſt for wearing them, doe rightly reſemble the ſpitefull Jewes, who moſt blaſphemouſly mocked and ſcorned our Saviour Jeſus Chriſt himſelfe in the purple robe and thorny crowne which they had put upon him for that end.

What is repreſented by the clark carrying the booke before the Prieſt

The Clark carriing the booke before the Prieſt, doth repreſent the Angel Gabriel who brought the good tydings of our Saviour becomming incarnate for our Salvation, which is a heigh office, and ought to be uſed by the clark with all devout piety and reverence. And would Chriſtians conſider but the honour and great ſpirituall gaines which is to be gott by thoſe who have the happineſſe to ſerve their ſoveraine Lord with due and reverent devotion in that neere approaching office, they would not permit, nor

make it [as they doe] their lackies employment; nor would they suffer their servant to deprive them of that honour, wherof the greatest mortall Prince is farr unworthy.

The Clark carrieth the booke to the right end of the Altar, where he layeth it downe shutt to be opned afterwards by the Priest himselfe. Heerby to signify to us how the holy Gospel, first was manifested to the jewes, as is testifid Act. 15. *To you it behoved us first to speake the word of God.* The booke is shutt to shew that all things were closed under darke shadowes and figures untill the comming of Jesus Christ, who revealed the mysteries of our holy faith to the Apostles. And so ought the Priest to preach, to teach and to lay open the word of God and the holy scripture to the people; as his laying there open the booke doth signify.

Vvherfore the missal is layd first on the right side of the Altar. 2dvvherfore shutt.

The priest in this sort adorned, and accompanied with the Clark to

assist him: and having placed the chalice upon the Altar, and opened the booke, he descends to the lowest stepp. Where in imitation of the humble Publican, he profoundly boweth himselfe to the Crucifix, saying (at least in his hart) God be mercifull to me a sinner. And then with all fervent devotion and true reverence he beginneth the most holy sacrifice of the Masse; in which Jesus Christ, true God and Man, is really received; the memory of his death and passion is renewed; his sacred merits are therby applyed in remission of our sins, our soules are replenished with many heavenly benedictions; and therin is given unto us the happy pledge of future and eternall glory.

And the faithfull Christian assisting devoutly at this holy sacrifice, doth offer together with the Priest the self same victime in explation for his sin, which was offered upon the crosse for the Redemption of

all the world, it being the self same price and satisfaction of application upon the Altar, as it was of redemption upon the Crosse. And it is that cleane and pure sacrifice foretould and promisd also by the prophet Malachy to be continually, and in all places offered in his name. Malach. cap. 1.

All which but well considered, & with what affection, reverence, purity, and devotion ought we to assist at this divine sacrifice; soe venerable unto Angels, as may greatly confound our impiety and the little respect we beare to those dreadfull mysteries, at which, & how usually doe careleſſe Christians to their great reproach assist with leſſe respect and reverence, then they durst appeare in a Princes chamber.

A reflection to be used as you goe to the Church to assist at this holy sacrifice.

IT being now the tyme to heare Masse, represent to your selfe that you are called to accompany the B. Virgin, S. Jo. Evangelist, and holy Magdalen to mount Calvary, there to assist at that dreadfull sacrifice, which this doth so truly represent; and that togeather with the Priest you now are going to offer it upon the Altar to the Eternall Father for the whole cath. Church: as also for your owne necessities; and for all others, both living and dead, for whom you are bound to pray.

The Priest ascending up to the Altar with that great crosse upon the back of the vestment, may renew in us a lively memory of that heavie Crosse which Jesus Christ

did beare upon his wounded shoulders to mount Calvary: there to pay that deare and painfull ransome for our sin. And the crowne or tonsure of the Priest, may represent to us that crowne of sharp thornes which was beaten upon our Saviours head. Admire here his infinit love and mercy to ungratefull Man.

The exteriour and interiour disposition required to assist at the holy sacrifice of the Masse.

THe Priest now approaching to the Altar; we must procure a right interiour disposition, by stirring up in our harts an actuall sorrow and contrition for our sins, and renouncing all affection to them; therby to purify our soules from that foule blemish, which might render our devotion unpleasing to God.

2. We ought there to behave our selves with all exteriour reverence, and very carrefully to avoyde all needlesse words and lookes, still keeping the eyes of our soule firmely fixed upon the Altar, and our minds wholy busied with devout attention upon those holy mysteries of the life and death of Jesus Christ which in this sacrifice of the Masse is so truly represented unto us.

A forme of directing our intention before Masse, in forme of prayer.

O Sacred Trinity accept this holy sacrifice of the most precious body and blood of our Lord Jes. Chr. in union of that most holy sacrifice which our divine Redeemer offered in his last supper, and upon the Crosse. I offer it to thee by the hands of the Priest, first to the honour and eternall glory of

thy divine Majesty. In acknowledgment of thy supreame excellency and dominion over us, and our subjection and dependance upon thee; as also in perpetuall commemoration of the death and passion of our most mercifull Redeemer Jesus Christ. 2. in honour and increase of glory to all the B. spirits in the Church triumphant. And for the suffering soules in Purgatory. And in particular for the soules of N. N.

3. In eternal gratitude for all thy gracious benefits bestow'd on me, thy ungratefull creature and in satisfaction for my sins, and for those of all the faithfull; as well living as dead.

And finally for the obtayning of such or such a grace. And in particular for N. N. And for all those for whom I am wont, and bound to pray.

To obtayne rest to the dead; and

to the living grace to know, to love, and to glorify thee perfectly in this world, and happily to enioy thee in the other for all Eternity, Amen.

An advertiſment.

WHat finally I doe here recommend to all, is; that with devout attention they religiouſly accompany the Prieſt; and make ſerious reflection upon each myſtery in order; yet very briefly; endevoring to ſtirr up ſome fervent and pious affection, or holy aſpiration, whereby to move their harts to a divine and ardent love of ſo mercifull a God, and to deteſt all ſin, which ſo very highly offends him.

***** † *****

** IHS **

***

**

*

A DEVOUT

IHS

A DEVOUT EXERCISE FOR HEARING MASSE

BOTH WITH TRUE PIETY AND MUCH INSTRUCTION.

From the rising of the sunne, even to the going downe: in every place, there is sacrificing; and there is offered in my name a cleane oblation. Malach. I. cap. ver. 11.

A prayer before Masse.

O Most clement Father of mercy: who hast bestowed not only once thy dearly beloved sonne to dye upon a Crosse for Mans Redemption, but woul-

deſt that his oblation ſo infinitly acceptable unto thee, should daily be renued in thy Church, to increace in us the fruit therof: Grant us we beſeech thee, ſo attentively and reverently to be preſent at this ſo adorable a myſtery of thy piety, that we may be able to ataine the participation therof, through Christ Jeſus our Lord and only Redeemer. Amen.

At the Prieſt's aſcending to the Altar, and there opening the booke.

THe Prieſt aſcending to the Altar and having placed the Chalice, he openeth the booke. To ſignify that the myſteries of our faith lay ſhutt up in dark shadowes, and obſcure figures in the old law; till Jeſus Christ (there repreſented by the Prieſt) layd them open to us in their true ſubſtance and verity.

Rejoyce with gratitude for our enjoying the law of grace: and ſtirr

up a firme beleefe of all those holy mysteries of Mans Redemption, by Christs bitter death and Passion, which are here to be represented to us in the holy Masse.

At the Priests descending to the lowest stepp; and beginning with the signe of the Crosse, and saying the Confiteor &c.

THe Priest descends to the lowest stepp: and there begins, in making the signe of the Crosse. To shew that we had no other hope, nor remedy for our reconciliation to God, but by the merits, and sacred passion of Jesus Christ who died for us upon the Crosse. At the Confiteor stirr up true sorrow and detestation for your sins: as a preparation to appeare with more purity, and profound humility in Gods divine presence at all those sacred mysteries, represented there

co us at the holy sacrifice of the Masse.

At the Priests ascending, and kissing the Altar.

THe Priest ascending he kisseth the Altar, as a symbole of reconciliation and peace made betwixt God and Man, by the precious blood and bitter passion of Jesus Christ. For which indevour to stirr up due love and gratitude.

At the Introite, and Kyrie elysons

THe *Introite* is so called, because at high Masse it is sung whilst the Priest is comming to the Altar. It represents the sighs, and longing desires of the Patriarckes for the Messias comming. As also doe the *Kyrie* and *Christe elysons*. At which let us humbly crave the needfull visit of Gods grace for our soules

as also his mercy and gracious pardon of all our sins.

Of Gloria in excelsis. Dominus vobiscum. and the prayer.

JOy here at our divine Redeemers birth, and at his choyce of so poore, so meane, and so suffering a manner. We must learne to contemne all worldly pompe and vanity: and that the only true way to beatitude, is that of mortification, humility, and proper abjection.

The Priest salutes the people with *Dominus vobiscum*, to stirr up their attention before he begins the prayer: to the end that their petitions therin may be more gratefull to God.

And he saith *Oremus* before the prayer; to desire the people to joyne their prayers and intentions with his, to obtayne those necessities which our holy mother the Church recommends to be prayd for therby.

At the Epistle, and removing the booke.

THe Epistle is reade on the right hand of the Altar: to shew that the jewes were the elect people of God; and to whom the Gospel first was preached. But they repelling the same, were justly abandon'd by God: and that blessing was transferd to the Gentils; as is represented to us, by carrying the booke to the other side of the altar, where the Gospell is reade. Giue here humbly a true docil and humble spirit to admitt good counsell, and Gods diuine inspirations, and to be strengthned by his holy grace to put them in execution.

At the Graduel and Tract.

IN the Graduel, by the *Alleluia* we giue praise, and joyfull thanksgiving to God for his so happily

calling us in the incredulous jewes place. But in the penitentiall dayes of lent, advent, &c. in stead of *Alleluya*, is said the *Tract* in a more mournfull tuney as craving pardon for our sins. For which we are here to stirr up harty sorrow and contrition.

At the Gospel.

THe Priest saying *Dominus vobiscum*; doth advertise the people to raise up their harts, and to harken with good attention and devotiõ to those sacred words which were uttered by the divine mouth of Jesus Christ, and recorded by his holy Evangelists. Crave divine grace to illuminate your understandings; and to inflame your will; whereby the better to put in execution; what we are either taught or commanded to doe.

At the Creed.

HEre we must make a firme act to beleeve whatsoever hath been revealed to Christs true Catholick Church; and is by her so proposed to us, to be beleeved. And chiefly those blessed Mysteries which are represented in the holy sacrifice of the Masse. Humbly beseeching Gods grace that we may never yeald to any temptation against the same. And to detest all cursed Schisme and Heresy.

At the Offertory.

AT this oblation of the bread and wyne: admyre the infinit humility and goodnesse of Jesus Christ, who for our sakes vouchsafed to place his precious body and blood under the consecrated species of so contemptible meane creatures, bread and wyne. The mingling

wyne with a little water, doth shew the intimate union of Gods divinity (represented by the wyne) with our humanity, signifid by that little water, and simple element. Crave humbly here so united a hart to Gods divine will, as that with S. Paul, you may truly say: *I live now, not I, but Iesus Christ doth live in me.*

At the Lavatory.

Pilate washt his hands, to testify before the people his not being guilty of Christs innocent blood. But our consciences stayned with many crymes have need to be washed by the water of true compunction for our sins. And for that end we must indevour to frame a holy act of Contrition; that so we may appeare with greater innocency at the consecration, before this our soveraine judge.

At Orate fratres.

THe Priest makes here a second oblation of that sacrifice to the B. Trinity; in memory of the principall mysteries of Jesus Christ, as also in honour of his chiefest Saints. And for the better obtayning grace to performe that holy function, he turnes to the people, desiring them to ioyne their prayers with his, therby to render the oblation of that their common sacrifice more grateful to God both for him and themselves. Which with a fervent ejaculation we must humbly crave.

At the ensuing Secret.

BY the ensuing private prayer, or Secret, as the Church doth call it, we must humbly beseech Almighty God to produce in our soules the effect of all those good thoughts which he hath given us

for our better preparation, to appeare more worthily in his divine presence at that neere approaching consecration.

At the Preface.

THe Preface is so called, as being the entrance to the Canon of the Masse; and a generall preparation to that holy sacrifice. The Priest there exhorting the people to raise up their harts to God with thanks-giving for all his benefits, accompanied the Angels, Cherubins and Seraphins in adoring and praising him incessantly with that Angelicall hymne of holy, holy, holy Lord God of Sabaoth. For in loving, adoring and praising the B. Trinity consists the Saints Beatitude, and endlesse felicity.

At Te igitur &c. where the Canon of the Masse begins.

HEre begins the Canon and chiefe part of the Masse, pronounced with a low voyce, to shew the greater reverence and veneration to that most sacred and neere approaching act of consecration. Which ceremony beares resemblance with that of the Priests of the ancient law, who entring into the *Sancta Sanctorum* were covered with a vaile, and were neither to be heard nor seene.

Wherby we are advertised, that by private recollection, with-drawing our harts from all worldly cogitations, we should unite our selves closely to God, with pious contemplation upon those divine and holy mysteries.

At the first Memento

IN this Memento we must pray for the catholike Church. For its chiefe Pastor. For our king and Prelate. For peace amongst Christian Princes. For our kindred, friends, benefactors, enemies; and for all for whom we are oblidged to pray. That we being thus united to the living by Charity: and by craving likewise the intercession of these powerfull Advocates, Gods chiefe Saints in Heaven; we may testify our communion, both with the Militant, and Triumphant Church.

At Hanc igitur oblationem.

THese five crosses renew in us the memory of these cruell torments, which our divine Redeemer did suffer in all his five senses. As also the memory of his five precious wounds. By the merits whose

of we muſt humbly crave his grace, that we never willfully offend him grievouſly by any of our five ſenſes hereafter.

At the conſecration, and elevation.

THe Prieſt here, according to the command and example of Jeſus Chriſt, bleſſeth and conſecrateth the bread and wyne in the ſelf ſame manner, as he performed it in the inſtitution of this divine myſtery; and commanded his Apoſtles and their ſucceſſors to doe the ſame. He elevateth thoſe conſecrated ſpecies, offering Jeſus Chriſt to his Eternall Father, as he alſo did offer himſelfe upon mount Calvary for all the ſins of the world.

Here making an act of firme faith of the reall preſence of Jeſus Chriſt we muſt humbly crave his grace; that as he vouchſafed to dye upon the croſſe for us: ſo that we for his

sake; may cheerfully endure all crosses, and afflictions whatsoever, as from the loving correction of his fatherly hand, for our innumerable sins.

At the second Memento.

HEre according to the continuall custome of the Church, we must offer this holy sacrifice for the faithfull soules departed this mortall life, yet remayning in Purgatory. And for such in particular as we finde our selves to be obliged. Concluding as before, with a devout addresse to Gods blessed Saints to pray for them, and us. Humbly beseeching his Divine Majesty to receive us into their glorious societie, by the merits of Jesus Christ our Lord and loving Saviour.

At Nobis quoque peccatoribus.

THis signe of the Crosse [illegible]

merits of Christs holy passion for the healing of his sinfull soule; found therby his perfect and speedy cure. let us by the gratefull sacrifice of a contrite and humble hart, dispose our soules to true repentance: and knock our breast; as did that humble Publican with vnfeined sorrow for all our sins; saying with him, *God be mercifull to me a wretched sinner.* That at the houre of our death we may happily heare pronounced by our Saviour that joyfull sentence: *this day thou shalt be with me in Paradise.*

At the severall Crosses made vpon the holy Host and Chalice.

THe frequent making of this holy signe; as wel after, as before the consecration; doth represent to us the severall sorts of cruell torments which Jesus Christ endured in his bitter passion; by his

flagellation, coronation, bearing his heavy Crosse, his crucifixion, derisions, scornes, blasphemies, and the like. The three Crosses which the Priest makes, saying: *Per ipsum* &c. put us in minde of the three houres which he suffered upon the Crosse. The other two which he makes saying: *Deo Patri omnipotenti* &c. represent to us the water and blood which came fourth of that sacred wound of his side. And that elevation of the Host and Chalice, and immediately deposing them againe upon the corporall: represents the taking downe of his blessed body from the Crosse.

All which are strong motives to draw from us a feeling compassion of those his great sufferings for our sake, and to offer to him a resigned hart, with true conformity to his blessed will for what soever his heavenly providence hath defined for us, living or dying, for tyme or Eternity.

At the Pater noſter.

WE may make here our humble ſupplication unto the Eternall Father with great confidence to obtayne what we ſhall juſtly, and rightly demaunde by this petition, taught us by his divine ad beloved ſone. And there fore with much confidence we may here make our humble petition to him for that in partilar, for which we principally intended to offer up that holy, and impetratory ſacrifice of the Maſſe.

At the diviſion of the Hoſt into 3. parts; wherof one is put into the Chalice.

THis diviſion of the holy Hoſt, ſignifies the ſeparation of the body and ſoule of Jeſus-Chriſt. And the particle put into the Chalice, mingling therby together the conſecrated ſpecies of bread and wyne

represents to us the reunion of his body and soule at his glorious resurrection. By which is also represented to us the horrour of a mortall sin, which separating Gods grace from our soules, doth kill the same; never more to be revived, but by the merits of Jesus Christ applyed by true repentance for our sins, which therefore we ought carefully to fly, and most hartely to detest.

At Agnus Dei, &c.

WHat greater comfort can mans hart conceive, then to heare this joyfull repetition, that it is the lambe of God which taketh away the sins of the world: for should not he be engaged for this great debt, which we owe for sin; our case would be desperate; since that all creatures joyned together could never make satisfaction to his divine justice for the least venial sin: *but he was wounded for our iniquities, and* Isaiæ c. 53. v. 5.

with his stripes we are healed. Agnus Dei is thrice repeated, to put us in mind to make 3. acts of Contrition answerable to our 3. usuall sorts of sin: by thought, word, and deed: against God, against our neighbour, and our selves.

At Domine non sum dignus and the holy Communion.

THe Priest thus disposed, and producing fervent acts of faith and love, of humility, and true contrition; he takes the holy Communion, protesting with the humble Publican his great unworthinesse, and knocking thrice his breast at *Domine non sum dignus*; he makes the signe of the Crosse with the holy Host, as if taking Christs heavenly benediction; he beseecheth him to consecrate his hart, a cleane and pure sepulcher, fitt to receive his most precious body: and that it may never be made unpleasing to him:

by any grievous sin.

At the Ablution.

WE are put in mind by this Ablution which the Priest takes to purify his fingars, and Chalice: that we must cleanse our soules from the remainder of all vicious habits, from all ill affections, and disordinate passions, or inclinations to sin, which defile our soule, that ought to be the pure and undefiled temple of God. Craue here humbly such vertues, as may adorne and make it a pleasing habitation for the holy Ghost.

At removing the book againe to the other side of the Altar.

HEre adore the great goodnesse of God; and his infinit patience: who, not withstanding the Iewes long obstinate contempt of all his graces profered them; wil yet vouch-

safe finally, and towards the end of the world to receive the to his mercy and heavenly blesse, by their true profession of his holy faith. Let us be carefull not to neglect the grace of his divine inspirations, wher upon our endlesse felicity doth soe greatly depende.

At the Postcommunion.

THe great benefit received by this holy sacrifice; as likewise the innumerable other gracious favours which are so continually communicated unto us from the bountifull, and loving hand of God, doe justly oblidge us to this due gratefull thankfulnesse, which the Priest here makes to his divine Majesty; aswell in his own behalfe, as for the people, in saying the *Postcommunion*; as also the ensuing prayer for the selfe same end.

At the next Dominus vobiscum.

THis *Dominus vobiscum*, is to put us in minde of our Saviours appearing to his Disciples, and comforting them with his blessed presence after his glorious resurrection. But now as this apparition only was so great à comfort to the Disciples; o how much more may it well be to us, not only to behould him really and truly in the Masse; but so frequently also to receive him personnaly into our breasts. Where he remaines with us in person so long as the Sacramentall species shall continew: and with his grace, till he be most ungratefully expelled by mortal sin.

At the last Collect or prayer.

BY this prayer we make gratefull acknowledgment of all Gods innumerable benefits; and so

of the

up much ſorrow for having ſo greatly abuſed them by the ſmall amendment of our habituall vices. Which may juſtly render us unworthy of his future graces, unleſſe we be more conſtant to our good purpoſes, and pious reſolutions.

Of the laſt Dominus vobiſcum.

THe Prieſt ſaluting the people with this *Dominus vobiſcum*, doth repreſent to us our B. Saviours Aſcention, in the ſight of all his Apoſtles and Diſciples. Drawing doubtleſſe all their harts with him. Upon whom, both their loue, thoughts, and whole deſires were firmely fixed. Wheras our unhappy engagement to vaine worldly contents, doe ſo depreſſe our ſoules, as we are rendred uncapable of celeſtiall thougths, and remayne euen as buried in meere humane and tranſitory affaires. And wholly made captives to fleſh and blood.

of the

Of Ite Missa est, and the last benediction.

THe *Ite Missa est*, represents that last dreadfull sentence upon the reprobate, at the day of Doome: *goe yee cursed into eternall flames*, &c. As the last benediction immediatly following, signifies the joyfull sentence upon the thrice happy Elect. *Come yee blessed of my Father, possesse yee the kingdome prepared for you from Eternity.* O let us therfore be diligent and carefull to make use of precious tyme whilst it is lent us: that we may avoyde that endlesse misery; and purchace eternall Blisse.

At the Gospel of S. Iohn.

AFTER the conclusion of all these sacred and divine Mysteries with this representation of Christs joyfull benediction upon

the Elect at the end of the world; the holy Church hath very properly concluded this her chiefest sacrifice with the Gospel of S. John, which proposeth to us, the *Words* eternall birth; with all the deepest mysteries of Gods Divinity. Therby to intimate to us; that after the afore mentioned benediction, those blessed Elect shall enter into the celestiall Paradise; there to know, to love, and eternally to prayse the B. Trinity, Father, Sonne, and holy Ghost, three persons, and one only God; to whom be benediction, and glory, all thanks-giving, honour, and power for ever and ever. Amen.

Apoc. 7. 12.

A prayer to be said after Masse.

I Render to thee, o sacred Trinity, most humble thankes for vouchsafing me the gracious favour to assist at this divine sacrifice of the Masse; wherof so many are deprived who would have made much

better uſe of it I humbly crave pardon, moſt loving and mercifull God, for all the diſtractions, irreverences, and diſcipation of my wandering Spirit, committed in tyme thereof. And for my deare Saviours ſake, I moſt humbly beſeech thee, that thoſe infinit merits of his bitter paſſion, and moſt precious blood, shed for my Redemption, and ſacrific'd to thee in remiſſion of the ſins of the world; may render me worthy to be made partaker of thoſe divine and adorable holy myſteries, here ſo truly repreſented in this moſt holy ſacrifice of the Maſſe; and that with finall repentence I may dye in thy happy grace. Amen.

Reflexions to be uſed ſo ſoone as Maſſe is ended.

MASSE being ended, call to minde your negligences committed therin. Crave pardon of

God for them, and Beg hartely his grace for your amendment, and more ſtrength and courage to reſiſt all ſin. Renew then alſo the morning oblation of all your actions for that day; and confirme your good purpoſe to avoyde that paſſion, ſin, or fratliy which puts you moſt in danger to offend. Finally your devotion being ended; retyre your hart very gently from that holy exerciſe, to your wordly affaires; retayning as long as you can the feeling and affection of your former devotion.

Obſerve alſo, that by theſe declarations upon the holy myſteries of this divine ſacrifice; it ſufficiently now appeares, that the Maſſe puts us in minde, and very lively repreſents to us Mans baniſhment from Paradiſe by Adam's ſin; and his reſtitution to grace by the precious blood of Jeſus Chriſt. And therfore this manner of hearing Maſſe is moſt conformable to the deſigne of our

B. Redeemer in his instituting this holy sacrifice: therby obligeing us to keep a continuall memory of that his bitter passion which he suffered for the Redemption of the world: *this doe in commemoration of me &c. For so often as you shall eate this bread, and drink this Chaliee, you shall shew the death of our lord, untill he come. Doe this in memory of me.* 1. Cor. 11 Luke. 22

Spirituall advises of S. Theresa, greatly conducing to live happily, both with God, and man.

To enjoy true content and happinesse.

ACcommodate your selfe to the harmelesse condition of those with whom your converse. With the merry shew signes of joy. With the afflicted, a feeling of their griefe. And finally endevour to please all, to the end to gaine all.

In all your actions remember to be in the presence of God. And di-

rect them with a pure intention to his greater honour and glory.

Accuſtome your ſelfe to make many acts of the love of God, and of your neighbour; for they will kindle charity, and make tender your hart.

In any ſpirituall deſolation, forſake not your accuſtomed practiſe of devotion: but much rather encreace the ſame. For therby you will ſoone experience Gods divine favour and comfort.

Lett your deſire be to ſee God; your feare to looſe him. Your ſorrow for having offended him. Your joy in doing his wil. And by this meanes yow will poſſeſſe a moſt bleſſed and happy peace.

For meekeneſſe, and humility.

Never ſpeake any thing in your owne praiſe, for knowledge, for vertue, kindred, or good actions; unleſſe there be good cauſe to hope that ſome great good may come therby. And then alſo it ought to be with much humility, and conſide-

ration, that theſe are guifts which come from the meere goodneſſe of God, and not from you.

Never buſy your ſelfe in thinking upon other mens faults; but rather in mending your owne.

When any ſhall reprehend you, take it both with inward, and outward humility; and pray to God for them who ſhall tell you when you doe amiſſe.

Be carefull to exerciſe your ſelfe in the feare of God, which ingendreth contrition and true humility in the ſoule.

Offer up your ſelfe to Almighty God many tymes in the day and that in much fervour and affection.

For Prayer and devotion

Endeavour with diligence to have frequently before your eyes, your morning good reſolution; for that is of great profit for gayning perfection.

Neglect not Gods holy inſpirations: and put in practice the good

desires which he hath given you in your prayer.

Never make shew of more devotion outwardly, then you have truly within. And what devotion you find inwardly, be carefull to concele it.

Behould your life past, and bewaile it; and be confounded at your present coldnesse in devotion, considering how much it wants of deserving that Beatitude which God hath promisd to all who truly love him.

When you are in company of many speake but little.

For conversation

Never contend, nor strive in words with any: for that argues but obstinacy, and selfe opinion.

Speake to all Persons with à pleasing, sweet, and gracious modesty. Never reprehend any, without discretion, and humility.

Exagerate nothing; but deliver your opinion and advise with moderation.

Offer not to give your aduiſe, unleſſe it be firſt demanded: or that charity require the ſame.

Be merry without immoderate laughter; but with à modeſt, affable, and edificative myrth.

Be not deſirous to ſpeake, nor inquire of things which doe not concerne you.

In all your converſation, mixe ſomthing of piety: wherby you will avoyde much idle, or worſe diſcourſe.

Miſery it ſelfe, is not to be deſired; but à will to endure with moderation of minde for the love of God, when he ſhall pleaſe to ſend it.

Whaſoever ſhall reade theſe inſtructions once à month, or ofiner; and endeavour to put them in practiſe; he will undoubtedly reape much profit therby, and arive, by Gods grace to great perfection in his ſtate and calling.

Pious Reflections, aſwell for the embracing, and practiſe of vertue, as for the flying of vice. Which may alſo be uſed for the ſubject of ſo many profitable meditations.

IT is, you know, the cuſtome for ſuch as being to frequent peſtiferous places, and have care to preſerve themſelves from that dangerous infection; to carry with them ſome preſervative, to which they ſmelling, or which they taſting in tyme of danger, doe fortify therby their ſpirits to reſiſt the contagious ayre. It is ſpiritually the like caſe with Man, whoſe frail nature is expoſed to continuall danger of infection with ſin, unleſſe he make uſe of ſome ſpiritual preſervative wherby to prevent his will from the pernicious tainter of conſent. Againſt which

I have here proposed these following Reflections: wherof you daily makeing use of some one of them, by way of a morning meditation, to be still borne in your minde in all occasions of temptations in that day, your soule will therby be greatly strengthned to resist the dangerous infection of sin, and be preserved in the spirituall health of Gods grace to practise holy vertues and devotion which are like unto litle children, who though they give great content in their mothers armes, yet in bringing them fourth, they cause them much paine: even so the production, and first bringing fourth of all vertue is laborious and painfull, but the enjoyment and good fruit therof, is exceeding gustfull and gives great delight, as by the practise of these following devotions, I doubt not but you will experience to be true.

Of the vertue of Charity.

THis great Queene of vertues, *Charity*, and the love of God, consists not in the tender affection only of the hart; which may procede from à tender and sensible complection, as well as from divine grace, wherin many are greatly mistaken. And much lesse doth it consist in words. But the true marke of Charitiy, and of the love of God, consists in deeds: for *the tryall of love, is the perfomance of deeds*, saith S. Greg. Yea our B. Saviour demands this proofe of it: *if you love me keepe my commandements.* Ioan. 14. And therfore there is no truer marke of our loving God, then to be in all things conformable to his blessed will; in body and minde: in health, in sickneſſe; in disgrace, in persecution; in life, or in death &c. our continuall prayer being ever: *thy will be donne.*

Of the love of our neighbour.

Galat. 6.

Beare yee one an others burthens; and soe yee shall fulfill the law of Christ. By thes *burthens* the Apostle understands our unpleasing humours, our ill governed passions, imperfections, and antipathies in our neigbours nature and actions; wherin we must mutually beatre one with an other, if we will comply with the law of Christ by which we are all strictly obliged, and commanded to love our neighbour, as our sulfs; and if not being able to shew it by any other deeds; we ought, at least to suffer, and quietly to endure his imperfections, as he undoubtedly must also doe many of ours. And can we conceive any reason that God should be more indulgent, loving, and mercifull in suffering with so great patience our innumerable offences against his divine Majesty; then we should be

in bearing with ſo few and ſmall faults and imperfections of our neighbours againſt us! o shamefull confuſion to man, God ſuffers all ingratitude, ſin, and injury from us; and yet powers he downe inceſſantly his great bliſſings and favours, whilſt we ſeeke deepe revenge for but trifling injuries. O infinit goodneſſe of God, to our juſt confuſion and shame.

Wherin conſiſts the enjoyment of a true and happy peace.

TRue peace is what we all deſire; but few take the right way to finde it, and therfore cannot enjoy it. The meanes therfore to purchace this happy peace, with a vertuous repoſe of minde; is by eſtablishing a firme and holy peace, with God, with our neighbour, and with our ſelves: for which take this holy practiſe to obtayne it.

First, to procure our peace with

God; mildneſſe and humility of hart is required: *learne yee of me who am mild and humble of hart, and you shall find reſt to your ſoules.* 2. to enjoy true peace with our neighbour: we muſt diſpiſe injuries; we muſt beare with their imperfections; and doe them what good we can. And finally, to be at true peace and tranquility of mind interiourly with our ſelves; that muſt be gayned by an intyre and perfect renounceing our owne proper wills, by vertuous patience, and true conformity to the will of God: *for in your patience you shall poſſeſſe your ſoules.* Saith Jeſus Chriſt. Lu. 19. 21

Of Chriſtian Patience.

AN injury patiently ſuffered for Jeſus Chriſt is much to be preferd before an act of great auſterity, which may be omitted without ſin; but to fall into impatience, you cannot without offending God;

which ought not to be done to save all the world. Many fancy in their minds to suffer cruell martyrdome for Jesus Christ who yet have not the patience to be Crossed, nor to endure the least word of injury, or of comtempt. They frame to their fancy to doe great matters a farre off, which are never likely to happen; but they loose all patience at the least offence; the divill on set purpose busing their thoughs in unprofitable fancies of things which will never arrive; therby to hinder them from what much more imports them to doe, and by that meanes to hinder them both of merit, and grace. Infine, no vertue is more necessary, then is Patience, we being almost continually in occasion for the practise of it: and by the help therof we surmount the greatest difficulties.

Of true obedient ſubmiſſion to the will of God.

GOd hath no need of his creatures for the execution of his deſigne; and therfore we ought not to be troubled at our owne inſufficiency; he can doe what he pleaſeth without our help: and if it be for him that thou laboreſt; call wel to minde that he needeth no creature to lend him help. It happens frequently to be much better for you to mortify ſome diſordered appetite, then to preach many well ſtudied ſermons, or to doe divers rigorous penances. And if God deprive you of health, he gives you but therby occaſion to augment your merit.

Serve not God according to your owne deſire, but as it is his bleſſed will. It would little availe à ſervant to take great paines, if it be not according to his Maiſters good likeing; for at the end of his labour,

he will only have gayned his Maistens ill will and anger.

If therfore by infirmity thou beest hindred to doe penance; be assured that obedience is better then sacrifice, and that there is much more merit to submitt with holy patience, then doe great abstinence, and other austerities according to your owne inclination.

Perswade not your selfe to become a saint after an other manner then God hath ordayned for you; nor to be more holy, then he doth require of you. That fall is not hurtfull which preserves you from a much more dangerous precipice: lett but your former fault make you more humble, and you have greatly profited therby; for in true humility it is, that God will have you to take deepe roote.

Of Prayer.

SEeke not the ſublimeſt prayer, but rather what is moſt profitable; for that prayer doubtleſſe is beſt which produceth moſt patience, moſt humility, mortification, and contempt of this world; and not that which gives moſt guſt, content, and ſatisfaction to the minde.

Be aſſured, that if you leave your prayer for ſome juſt exteriour imployment; your motive for it being charity, or neceſſity; you doe but follow Gods order, and execute therby his will. Seeke God much rather in your prayer, then his divine guifts, and cherishments. Nor leave of your prayer for any dryneſſe, or barenneſſe therein. Serve God purely without ſeeking your owne intereſt; for farr greater falls have hapened by much pleaſure from ſpirituall guſts and tenderneſſe in devotion, then from the dryneſſe,

and greateſt ſterility therin.

Suffer patiently to be deprived of all ſenſible, and tender devotion, and conſolation in your prayer, for you uſing but diligence on your part, and humbly, and willingly ſubmitting the reſt to Gods divine pleaſure; the conſtant continuance in thoſe your accuſtomed devotions, are moſt gratefull, and will merit his divine benediction.

Of the vertue of Mortification.

MOrtification and payer have the ſame mutuall connection, as have the two wings of a bird, ſupporting her to fly, if you deprive her of the one, the other cannot ſupport her, but of neceſſity shee muſt fall. It is the like with prayer, and mortification; for the ſoule, which forſakes the one, ſhall never enioy the other; ſith they doe mutually ſupport themſelves, as experience

makes it manifeſt. Yea mortification is the true nurſing mother to all other vertues; for without it, no vertue can either proſper, or long continew; for that our corrupt and depraved nature by ſin, doth ſo oppoſe all vertue, as ſhould it not be ſupported by the helpe of Mortification, it would ſoone decay; as well appeares, not only in prayer, but alſo in patience, in humility, obedience, temperance, and in all the reſt, which would but languish, and fall to ruyn, ſhould they not be preſerved by the practiſe of Mortification (as experience will force us to confeſſe.) And therforit ought to be very carefully practiſed.

Confidence in God, and griefe for ſin, muſt goe rightly tempered together.

MOſt juſt it is that we conceive due griefe and ſorow, with

true repentance for having offended so great and good à God: yet so as not to loose our confidence in his mercy. Nor must we permit, that therfore melancholy and vicious vexation possesse our harts. For Judas sorely grieved, and was sorrowfull for his cryme but in dispairing for pardon, he excluded all remedy by his greater sin. Consider wel therfore your offence, on the one side, which is great, and repent; but remember Gods infinit mercy, on the other, which farr exceds it; and is much more powerfull to give you consolation, then should the other be, to cause dispaire. For he is not inclin'd to revenge, who is all goodnesse, mercy, and compassion. Have therfore horrour of the least sin against so good à God; but hope for pardon of the greatest. Feare all sin whatsoever before it be committed, as doubting of pardon: but being now guilty fly to God as a prodigall child to his compassionate

Father, with all humble confidence, and firme hope to receive pardon and grace. Approching to him with a contrite and humble hart which he will never dispise.

How to draw profit from sin.

BE you greatly humbled, considering your sin and misery; nor differre to amend with a quiet and peacible spirit, without fretting or vexing your mind. Faile not to have this confidence in God, that although you should fall a thousand tymes in the day, he would be ready to lend you his hand two thowsand times to raise you; *because with our lord there is mercy; and with him plentuous redemption*, for well he knowes our weakenesse and great misery. Serve God therfore with more fervour then before; and learne by your fall to know both his goodnesse, and your owne misery much better then before; for therby

you will maister your enimy with his owne weapen, wherwith hee intended to wound you: for to serve God withouth all sin, that only is to be found in Heaven. Be you therfore assured whilst breath remaines in your body, never to be exempt from temptation: be alwayes prepared for the combat, wherby not only to defend your selfe from harme, but also to get victory therin and glory. You feeling temptation to assault you, approch nearer to God by prayer, and humbling your selfe before his divine Majesty; call to mind his innumerable benefits, and thinke seriously upon the fowre last things to happen; and you will reape much profit by the temptation.

Of distrust in our owne selves.

NO enimy is so dangerous to our salvation, as our owne selves: and the chiefest meanes to auoyd

avoyd ſin, is to diſtruſt greatly our frailty, and carefully to watch over our chief naturall inclination; which being ſubject of it ſelfe to great corruption, it uſually diſorders all our actions. And this being but well obſerved, we ſhall eaſily perceive that all our ſin and miſery ſpringe from that infected fountaine, by following our diſordered affection, and naturall bent, quite contrary to Gods inſpirations, and internall motions of his grace. We ſought therfore diligently to examen, what is our moſt predominant vicious inclination; which having diſcovered; we muſt crave Gods grace, and uſe all diligent induſtry to oppoſe, and roote that diſorder out of our ſoule.

Againſt preſumption in our owne endevours.

S. Peter above all the reſt did moſt preſume of his fidelity; promiſ-

ſing that though all ſhould abandon their Lord, yet he would never deny him: who notwithſtanding, but few houres after, was made thrice, both to deny and forſweare him, through the feare only of a poore ſilly maide; wheras had he more humbly miſtruſted himſelfe, and craved conſtancy by holy prayer; it is likely he would have prevented ſo shamefull a fall but when he ſhould haue pray'd, as his divine Lord had commanded him, therby to have armed himſelfe againſt the approching temptation, he was ſtill found floathfully aſleep, and therfore not having demanded divine help from aboye, hee ſoone did experience his owne great faulty, and weakneſſe. Are we not now as frailty herein, by our great infidelity to ſo many good purpoſes and pious reſolutions; wherin we moſt shamfully doe faile, for want of demanding grace by prayer to put them in execution. But we preſuming too

much in our owne endeauours, we proove vnconstant, and most vnfaithfull to God.

The least sins are carefully to be avoyded.

WE can giue no better proofe of our loue to God, then to be exact in the smallest matters which concerne his diuine honour and glory. For therby we plainly manifest the great esteeme which we make of his holy will and commande; we hauing no other motiue nor respect to draw us thereunto. 2. because those small occasions, being very frequent, they giue much practice for vertue; and therby to obtayne great grace and many fauours from God. Let vs therfore make this good vse of the least occasion, to testify our loue and true fidelity to him, and therby to encreace his grace in our soules, to which, in Heauen is answerable eternall glory. And

who on the contrary, shall be negligtfull therin, will experience that the holy Ghost hath most truly fore
Eccl. 19. tould us; that *who contemneth small thins, shall fall by little and little.*

Reason ought to be the Rule of all our actions and affections.

MAns nature is to live according to reason, but passion blinding us, we weigh not all things by the just weight of their worth, but rather by our deceiptfull affections, and disorderly appetits: the affection which we have for one person, makeing all his actions to seeme gratefull and good; and our aversion to the other, but unpleasing and badd: wheras he notwithstanding may wel have what is worthy of praise; and the other, what may deserve much blame.

Have not a double hart; the one for your selfe, and the other for your neighbour; it being reason

which ought to be the Rule and guide of our will. Esteeme not things accordding only as they seeme pleasing to you, and in appearence, but according to their worth and valour. Be not troubled that others seeke their owne conveniences, seeing that they are not offended to let you procure yours.

Doe as you woulde be donne to, and deale with others in the same manner, as God dealeth with you: who although he suffereth much at your hands, yet he refuseth not to bestow blessings and great favours daily upon you. Nor be you much troubled if men deale ungratefully with you, you being so very ungratefull to God.

The examen of spirits, according to their different feeling in the hart.

GUsts and interiour feelings must be examined, to try whither such as are thought to be

ſpirituall, ſpring not from flesh and blood; that devotion is not ſpirituall which hath its roote meerely frome ſenſe; and which is grounded on this foundation can not be ſolid and ſtable yea the greateſt fervours, and moſt violent ardor in the love of God, is frequently diſcipated like unto watery froth. That devotion is true which proceeds from the pureſt love of God, and is beſt knowne by a generous reſolution, wherby the ſoule doth unite her ſelfe inviolably to his divine will and pleaſure through the greateſt difficulties and contradictions to nature; not having regard neither to gaine, nor loſſe; not to ſenſible conſolation in prayer, nor to the greateſt dereliction and barrenneſſ therin: but only and purely to the honour and glory of God. And who build not upon this foundation, will little advancc in perfection; but rather whil be ſtill to begin, ſo long as nature beares ſuch a ſway.

The right ſpirituall guſts, and the true holy motions from the ſpirit of God, are; that we greatly humble our ſelves; that we renounce our owne will, conquering nature, and its reluctance to ſuffering: neglecting all intereſt; and that we have no other ayme, not end; but purely to pleaſe, and to ſerve Almighty God.

How to draw profit from afflictions, and painfull ſufferings.

ARe you in painfull ſufferance either by bodily affliction, or by ſome deſolation in minde: comfort your ſelfe, in that by patience your gaine will be without compariſon farr greater, then can be your harme. For if none can ſhew greater charity, then he who giveth his life for a frend; what then may beſaid of him, who ſuffers for the love of God, that which he both

dreads and feares much more then he doth death it ſelfe: I meane, derelection and privation of all ſpirituall conſolation, temptations, ſcrupules, and other afflictions of ſoule.

Feare ſin, and not paine; nor doe you abhorr what God guſteth with pleaſure: nor be you diſcontent at what is very pleaſing to him. It is now the very proper tyme of ſuffering, and yet ſelf love makes any paine to be to you extreamely troubleſome. Yea ſo weake is the love of God in you; as you moſt unwillingly doe ſuffer that which even for your owne greateſt good, he moſt fatherly ordaynes for you. Can he who hopes to enjoy God for alle Ete nity, feare to ſuffer one little moment for his ſake? Force nature but à little to beare Chriſts holy Croſſe, and therby your peine will much be lightned: for nothing doth ſo greatly augment our ſufferance, as doth our owne proper will. And

if we doe so greatly love and reverence the Crosse of Christ for its being sanctified by his continuing fastned, three or fower houres ther upon; why should we not love, esteeme, and honour laborious and painfull sufferings, which he endured three and thirty whole yeares, continuing the whole space of his life.

The reason wherefore all men naturally seeking happinesse, so few doe find it.

OUr divine Redeemer, declaring to his disciples wherin beatitude and true happinesse in this life did consist; hee disabuseth them of the false opinion of worldly people; who though they naturally seek happinesse, and labour for that end; yet they spending their labour to pourchase worldly vaine honour and deluding pleasures, or sordid wealth, according to the pernicious

false principle of the world; they wholy neglect what their divine Maister Jesus Christ hath taught vs, both by word and example, wherby to leade us the way to true beatitude; beatifying the poore of spirit. The meeke and humble. Who weepe and mourne. Who hunger and thirst. The mercifull. The pure and cleane of hart. The peace makers. And finally the persecuted and afflicted persons for justice. All these our divine Redeemer declares to be blessed, and that the kingdome of Heaven belongs to them; whom yet the deceived world (according to their false maxime) doe judge to be but miserable and most unhappy. Nor is it a wonder, that what Jesus Christ proposed here as happines, seemes rather misery to the deluded eyes of men; whose thoughts not going beyond this present life, which being but truly misery in it selfe; it can no other wise make us happy, but as it serves to help

us to gaine that other of endleſſe bliſſe.

Of ſloath and idleneſſe.

THis mother of vice, is contrary to nature it being the proper nature of man to labour, as for a bird to fly: nor hath he a greater enemy, then is ſloath and idleneſſe. Which is a ſin quite contrary to the nature of man; the very inſtitution of his firſt creation, being properly to worke: *God placed Adam in Paradiſe, that he ſhould worke.* Gen: 12
And after his fall, it was appointed him in punishment of his ſin it being pronounced againſt him, and all his progeny; that *in the ſweate of his browes he ſhould eate his bread.* Gen, 3. 19.
And therefore idleneſſe is both unnaturall to Man, and unpleaſing to God: caſt *out the idle* ſervant. Math. 25
And the barren figtree was commanded to be cut downe, and caſt into the fire. For wherefore hath God given us a bo-

dy with all its members, and ſenſes; and a ſoule with all its noble faculties, but that we should employ them, as a talent lent us for his glory. Let us therefore be more carefull not to looſe our precious tyme which is but lent us here to labour for Eternity; for the night of death will ſuddainly ſurpriſe us in our ſinfull ſloath; and then no more tyme will be afforded us to repaire our former idleneſſe and neglect of tyme.

Of the ſin of ſcandal.

Math. 18 MOſt juſtly hath our bliſſed Saviour given ſo dreadfull a curſe againſt this wicked ſin, which ſo truly repreſents the ſin of Lucifer; who by the ſcandal of his ambitious pride did draw with him a third part of thoſe unhappy Angels unto the low pit of Hell.

Yea like to the peſtiferous plague, one ſcandalous perſon is capable, by his ill example, to communicate the

infection of his ſin to a whole towne and country. But finally be we moſt certainly aſſured, that alle ſuch as by our ſcandal were brought to their endleſſe perdition; they at the dreadfull day of judgment will cry vengence againſt us; and will require that wee be eternally punished for that their irreparable harme, which by ſcandall we cauſed to them, by our provocation to ſin.

Of Choller and Anger.

THe holy Ghoſt diſſwads us from harboring anger in our breaſts, leaſt it place us in the ranke of fooles; aſſuring us alſo that who is *ſoone mooved to anger, is much inclined to ſin.* The uſuall attendants of this pernicious vice, is Pride, Contumely, Indignation, Oathes, Blaſphemies, Quarrels. Murthers and the like. This vice is not only hurtfull to the Author; but ſoe in-

Eccleſ. 7.

Prov. 25.

ſupportable to others, as the holy
Prou. 22 Ghoſt perſwads us to fly their company, who are ſubject unto it, and well it is to be obſerved, that whilſt we ſtrive by anger to maiſter our enemy, we are moſt shamfully overcome by our ſelves. This pernicious vice obſcures reaſon, and precipitats the will into dangerous actions fur future repentance; for who is blinded with the fumes of this paſſion, is neither capable of right reaſon, nor counſell.

Wherfore ſeeing that it is a vice ſo prejudiciall to our ſelves; ſo injurious to our neighbour: and ſo greatly deteſted by God; let us reſolve to reſiſt the firſt motions of this unruly paſſion, and by craving Gods grace, and imitating the mildneſſe and meekneſſe of Jeſus Chriſt, to over come the ſame.

Of Rash judgment.

THe holy Church, though particularly assisted by the holy Ghost, yet shee judgeth not of inward things: and shall a particular ignorant Man, vicious, and passionate, take the liberty to judge what only lyeth open to God; O unsupportable pride and presumption! We must therfore judge ever the best of the intention of others; it being a secret which belongs only to God, the true searcher of the harts of men. Yea it is a sacrilegious usurpation to trench upon that which is Gods owne due; and it makes us truly to resemble those hypocrits of the Gospel, who espying a moate in their brothers eye, perceive not the beame which remaynes in their owne. S. Bernards advise herein is singularly good, exhorting us that when we perceive in an other some fault which displeaseth us: amend it (saith

he) in thy ſelfe: but behoulding in him what is vertuous and good, examen whither thou poſſeſſeſt the ſame, and if not, then labour to obtayne for thds doing, thou wilt make profit of all.

Of the vertue of mildneſſe, and meekeneſſe.

THe reaſon wherefore this vertue is often recommended by Jeſus Chriſt and that they are called bleſſed who are gentle and milde, is for that, God being the God of peace, he loves to reſt in a mild and gentle hart, *factus eſt in pace locus ejus*. 2. it makes us to
pſal. 36 enjoy true ſolid content pf minde: *they ſhall be delighted in abundance of peace*. It is the motive which our Saviour gives us to practice the ſame: *learne of me who am mild &c.* and you ſhall finde *reſt to your ſoules*: for as no quarrel can be fixt upon a cheerefull minde, and pleſant coun-

tenance, ſo alſo courteous and frendly language will conquer the greateſt enemy. The converſation of ſuch a man is grattefull and welcome to all company, nor is any more offenſive aud diſpleaſing, then is a froward, angry, and impatient perſon. We muſt therefore as S. Paul doth admonish us, ſhew mildneſſe and meekeneſſe to all, which is the true meanes to gaine love, both of God and and Man. *Sonne doe thy workes in meeknes, and thou shalt be beloved above the glory of Men.* Tit. 3. Eccl. 3. 19.

Of true humility of hart.

THere are two ſortes of humility. The one of ſpirit, and underſtanding; and the other of the hart, and will. That of the ſpirit makes us to know, and to acknowlege, that of our ſelves we are pure nothing, nor can doe any thing but meerely from God. Tat we are borne in ſin, and inclind to all evil.

All which but well considered, how can we be proud, or vaine glorious.

But this humility of spirit will little availle us, without the humility of hart, and of wil: for the devils know well their owne great abjection and indignity; but they have not humility of hart, and of will: which consists in being glad and willing to be despised; and in flying the praise of men; wherin consists true Christian humility of hart and of will. For it consists not in certaine little ceremonies, or composed humble termes, or actions; but in reall deeds; acknowledging that all the good which we either enjoy, or doe; is from God, to whom we are to render all glory and gratitude; and nothing but contempt and all abjection to our selves, for our great and grievious sins.

A 2. Reflection upon holy patience.

NO vertue is more necessary then this, we being almost continually in occasion for the practise of it; and by the helpe thereof we surmount the greatest difficulties: nor doth any thing more edify our neighbour, or confund; yea raven conquer an enemy, as doth holy patience; wheras impatience doth all quite to the contrary. 2. the impatient man refuseth sinfully to submit to Gods decree, who is the Author of all our sufferings, which, in that they cannot be resisted, the impatient Man is most unreasonable; and by that meanes he begins his Hell even in this world.

And as that man is of all others the most happy, who is of all others the most patient: so on the contrary, he is most miserable, who is most impatien.

Nowe the beſt meanes to obtayne this ſo neceſſary a vertue is to reflect upon Gods great patience in ſuffering all our perverſe greate ſins, and moſt enormious offences done aginſt him. 2. That this life is but very short, and uncertaine our peine cannot be long. 3. to reflect how juſtly we have deſerved to ſuffer much morewhithout comparaiſon, and that eternally. And finally we ought each morning to foreſee what ſufferance or vexation may that day be likely ro befall us: and to offer it to God; reſolving patiently to ſuffer the ſame for his ſake.

The practiſe of Gods divine Preſence.

A Principall and divine fundamentall verity mainly conducing to mans ſalvation, is to keepe in our memory the divine preſence of God. *Walke in Gods preſence and bee perfect.* For he is more intimately

Gen. 17

preſent to us, then is our very ſoule; The memory of this divine preſence is able to rule our diſorderd paſſions, and to onercome the ſtrongeſt temptations of our ghoſtly enemies. Chaſt Joſeph and Suſanna had no other buckler, but this, to defend themſelves from ſo great aſſaults againſt their purity. The frequent Acts by faith of Gods divine preſence in all places, in all our actions, words and, thougts, would be a ſpeciall preſervative againſt all ſin. Who shall be faithfull to this holy practiſe, in all his chief actions, may hope by Gods grace to fruſtrate the dangerous ſnares of all his ghoſtly enemies. Still calling the holy proverb to minde: *that in all places the eyes of our lord beholdeth both the Good and badd.* Prov. 15. 3.

Of true purity of intention.

THe greateſt ſecret for Chriſtian perfection, is the right rectify-

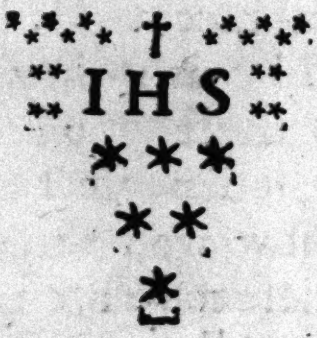
ing our intention in all we shal doe. It being the intention which gives them their price and valew. If it be Good, the action will be meritorious, if vicious the act will be noleſſe give you à thouſand pound in almes, yet with ſome bad intention, or out of the motive of vanity; all that almes is not only loſt to your ſoule; but is alſo ſinfull, and deſerving punishment from God; wheras one penny given for his love, will merit eternalle reward. And therfore whitherwe eate, or drinke, or what elſe ſoever we doe, lett us doe it with a pure intention for the glory of God.

This was the perfect practiſe of Cor, 10, Jeſus Chriſt. Who had no other end nor intention in all he either did or ſaid, but purely his eternall Fathers glory. And have we then not great reaſon to frame all our actions upon ſo divine a modle.

Of good purposes and pious Resolutions.

TO confesse our sins without a firme purpose to amende, were but by sacrilege to abuse the Sacrament, and a meere mocking of God. A true good purpose, which is pleasing to God, must be with a firme resolution to practise vertue; and not an in-efficacious desire of a sloathfull soule described by the holy Ghost. Saying that the *sloathfull man will, and he will not.* Hell is full of such fruitlesse desires, which those wretched soules, yet living in this world had sometymes to embrace Gods holy inspirations, and wish they had been faithfull to those good purposes; which by their neglect and infidelity, they now well perceive, with enraiged griefe to be brought to eternall misery. All serving at present but as tormenting wormes to gri-

pe, and to knaw their guilty consciences; and ought to be a sufficient warniing to us, yet in good tyme, to be more constant and faithfull to our pious resolutions reflecting what shame and great confusion it would be unto us, to have so very often promissed, without performance, but to a mortall man, as we have done, by our good purposes to Almighty God, without all care, shame or industry to performe what we have so often promissed to his divine and dreadfull Majesty.



* * * * * * * * * † * * * * * * * * *

* * * * * IHS * * * * *

OF CONFESSION

If we Confesse our sins; he is faithfull, and just, for to forgive us our sins, and to cleanse us from all iniquity. 1. Joan. 1.

Advertisments before Confession

SAthan our mortall enemy useth all industry to deterre us from this holy Sacrament of Penance; or at least, to put such impediments as may much hinder the happy fruits thereof; well knowing that by a true contrite confession he looseth, what in much tyme he had labored to gaine before.

Conceale nothing in your Confession; for God you cannot deceive but your selfe you may.

For one mortall ſin wilfully concealed, renders your confeſſion a ſin of ſacrilege; and your ſelfe incapable of abſolution,

Conceive not your Ghoſtly Father to diſeſteeme you for your ſins; for confeſſe but with ſorrow, and full purpoſe to amend; and although you approached a great ſinner, yet he regards you by repentance to returne a Saint.

Prepare your ſelfe to Confeſſion, as if it were to be your laſt, and at the hower of death: and endevour to put your ſelfe in the ſame condition, as you would deſire to be found at that laſt dreadfull moment: by ſtirring up fervent acts of faith, of hope, of charity, and true contrition for your ſins.

Crave divine light of God, to call to minde your offences; and that you may now behould them, as they would appeare to you at your death, and with the ſame enormity, that you may abhorr them, and accuſe

your ſelfe of them, with firme purpoſe to amende; and to doe due penance and ſatisfaction for the ſame.

Conſider how often you have deſerved eternall damnation; from which God hath of his meere mercy ſo often preſerved you, as you have offended him by mortall ſin: which is as great a mercy, as to have ſo often reduced you from that infernall pit of endleſſe miſery.

Know alſo that a good Confeſſion requires a good purpoſe of amendment, a right good purpoſe requires a true intention to avoyde the occaſions of our ſin; for to doe other wayes, would be like to him, who would not have the plague, but would not avoyde infected houſes, for ſuch a mans purpoſes would be but a mockery and in vaine.

To your good purpoſe of amendment, adde alſo harty ſorrow and deteſtation of your ſin. The want wherof may be the cauſe of your ſmall amendment, and of ſo fre-

quent relapſes into your former faults.

Our confeſſion muſt be ſincere and true; accuſing our ſelves freely, telling the doubtfull things as doubfull; and the certaine as certaine, without artifice or excuſe, covering, or diminishing; our Confeſſion being to God, who allready well knowes how farr we are guilty.

Laſtly recommende your ſelfe to the ſacred Virgin mother of God, to your good Angel, and to the interceſſion of all Gods bleſſed Saints to obtaine for you a true repentant hart, deteſting all your ſins, with a firme purpoſe to avoyde them here after, and the occaſions therof. Confiding in the mercy of God, and in the ſacred merits of Jeſus Chriſt apply'd by the miniſtry of the Prieſt in this holy ſacrament unto our ſoules for the remiſſion of our ſins; *for it is not abſurd* (ſaith S. Cyril) *that they forgive ſins, who have the holy Ghoſt;*

for when they remit or retayne, the holy Ghoſt remits or retaynes in them; and that they doe two wayes, firſt in baptiſme, and then in Penance Cyril. lib. 12. c. 56. in Joan. *Let every one, my brethren, I beſeech you, confeſſe his ſins, whiles he is yet aliue, whiles his Confeſſion may be admitted, whilſt ſatisfaction and remiſſion made by a Prieſt is acceptable before God.* S. Cypr. *de lapſis nn.* 11.

Theſe premiſſes ſuppoſed place your ſelfe in the preſence of God, and with a due reflection upon all his innumerable great bleſſings beſtowed upon you; examen with great confuſion your abominable ingratitude unto ſo loving and mercifull God: beſeeching him to reduce unto your memory all your grievous ſins wherby you have offended him, as alſo the ſpirit of perfect penance, confeſſion, and contrition, and from all odious ſin to purge you.

A table of sins, helping the memory for a generall Confession by method to examen our conscience wherin we may have offended Almighty God.

of the first commandement. of honouring God above all things.

NOT loved God above all things.

Doubted or staggered in matters of faith.

If continued in heresy more out of humain respect, then ignorance.

Ignorant of the chief mysteries of the Christian faith.

If murmured against God in adversity.

If distrusted in Gods goodnesse, or mercy.

If presumed of his goodnesse, to sin.

If gon to witches, or sorcerers for counsell.

If hindred any ones conversion to the faith, or good life.

If blasphemed God, or cursed creatures.

If exposed himselfe to the danger of mortal sin. Or taken delight in any sin donne in tyme past.

If procured by way of lots to find out any theft or some secret thing. of the 1 commandement. of not taking Gods name in vaine.

If sworne what was false; knowing or doubting it so to bee.

If sworne to doe some unlawfull thing. Or had not then intention to performe it.

If been cause that any did sweare false; or not to observe the lawfull oath, which he swore.

If sworne to doe evill. Or not to doe a thing which was good.

If sworne false in jugdment. Or induced others to doe the like.

If he have had a custome of sweering often without consideration or care whither it were true or false.

If not faithfull, or if negligent in performing a vow.

If not observed sunday, and holy dayes. But either donne or comman- The 3. commandement.

of sanctifying the sabaoth day

ded some servill worke.

If omitted to heare masse without a lawfull cause. Or if voluntarily distracted some notable part therof, on dayes of obligation.

If not gon to confession, at least once a yeare. Or not procured others of his charge, to doe it.

If gon to confession, without necessary examen of conscience; or purpose of leaving his sin.

If concealed any mortall sin in former confession.

If fasted, lent, vigils, and ember dayes, being bound therunto.

If eaten or drunk with much prejudice to his health. Or if voluntarily drunk.

If done any injury or irreverence to any sacred thing.

If for sloath or negligence he hath left undon any good work, to which he was bound.

The 4. commandement,

If undutifull, or irreverent to parents, by word, or deed.

If curſed, or ſpoke ill of them. honour thy Father and mother.

If not obeyd parents, and ſuperiours in juſt commands.

If not ſuccoured Parents in neceſſity, to their power.

If deliberatly deſidered their death, that he might have the inheritance.

If not fulfilled their laſt will and Teſtament.

If not obſerved the juſt lawes and decrees of Superiours.

If detracted, or ſpoken ill of Superiours, temporall, or ſpirituall.

If not ſuccoured the poore in their great neceſſity, well being able.

If Parents, have curſed or wiſhed ill to their children.

If they have not brought them up in the feare of God, and due Chriſtian inſtruction.

If Maiſters of families have the ſame care of their ſervants. And that they obſerve the Commandements of God and the Curch.

The 5. commandement. Thou shalt not kill.

If borne hatred towards some person; desiring to be revenged. And how long he hath stayd therin.

If desired any mans death; or some great evil, or damage, to his body, or good name.

If been angry with some person with intention to doe him harme, or to be revenged of him.

If struken, wounded, or killed. Or commanded, or consented to doe the same. Or given aide or counsel, or favour therunto.

If having offended others, he refused to aske pardon, or reconciliation; or not sufficiently satisfi'd for the offence.

If refused to pardon injuries.

If for hatred he have refused to speake unto, or salute others; and scandalizd his neighbour therby.

If in adversity or misfortune he have desired death, or in fury or anger cursed himselfe, or mentioned the divel.

If cursed others. If sowed dis-

cord; or caused ennuity between others.

If for hatred, or envie he hath been greatly sorie for the prosperity and good of others temporall, or spirituall. Or hath rejoyced at any harme of others.

If in anger he hath offended others with injurious, and contumelious words.

If flattered others, prayſing them for some ſinfull act.

If with ill example, counſel, or prayſing that which was evil; or blaming what was good, he hath been cauſe that one hath left some good worke. Or if induced therby to some ſin, or to perſeverance therein.

If omitted to correct or admonish one of a ſin, when probably he hoped therby that the other would amend.

If given receipt vnto outlawes, and murtherers, or with his counſel, or favour, or otherwiſe aſſiſted them.

If ſpoke ill of his neighbour, manifeſting any ſecret fault of his, to diſcredit him, or cauſe him ſome other harme.

If ſtrucken injuriouſly any Eccleſiaſticall or religious perſon, wherin there is alſo excommunication.

The 6. and 9. commandements. Thou ſhalt not commit adultery. Thou ſhalt not covet thy neighbours wife.

If given conſent to any carnall temptation.

If taken delight deliberately in any filthie cogitation.

If negligent in caſting away evil cogitations, when he feeleth himſelfe in danger to give conſent, or deliberately, to take delight in them.

If ſpoken, or harkned to vnchaſt words.

If ſent letters, or meſſages to diſhoneſt ends.

If uſed unchaſt lookes, beheaveour, geſture, or opparel, to any evil end.

If uſed unchaſt touching, kiſſing, or embracing &c.

If actually committed any carnal ſin; with a ſecular or religious perſon. Married, or unmarried, or of neare kindred.

If not avoyded the dangerous temptations to ſin.

If corrupted a Virgin by falſe and deluding promiſſes.

If taken any thing from an other, by deceipt, or violence to what valew, and if any facred thing.

If retayning any thing of an other perſon without his conſent, or reſtores it not preſently; if he be able.

If for not paying of his debts (when able) his creditors have ſuſtayned any damage,

If finding any thing, or other wiſe it falling into his hands, he hath not endevoured to have it reſtored to the owner.

If in buying, or ſelling, he hath uſed any deceipt in the ware, price, meaſure, or weight.

of the 7. and o. commandements. Thou ſhalt not ſteale. Thou ſhalt not deſire thy neighbours goods.

If bought of such persons as could not sell; as of children under age, suspected persons, and like not to have come well by what they would sell.

If he have had a resolution to retayne an other mans goods, if he could; or to gaine, or encrease his wealth by right, or by wrong.

If committed any sort of usury; or made any usurarious contract.

If having wages, or pay for any work, or office; he hath not done it well and faithfully.

If defrauded servants, or workmen of their hire; or differd their payment, to their harme and prejudice.

If mooved any suite in law against justice, or if in just suits, he hath used any fraud or deceipt to prevaile.

If in gaming he hath used fraud, that he might prevaile; and hath wonn by deceipt, or played with persons who could not alienate, as

children under age, and the like.

If defrauded any just impost or toles.

If committed simony; in what sort soever. Or if defrauded the Church of what was due as are tithes &c.

If by unlawfull meanes, and ill information he hath obtayned what was not due to him. Or hath unjustly hindred others from the obtayning some benefit or commodity.

If given help, or counsel, or in any other manner abetted such as have taken other mens goods, or (being able, or bound thereunto) hath not discovered, or hindred any thefe.

If borne false witnesse in judgment, or out of judgment, or induced others to doe the like. The 8. commandement. Thou shalt not beare false witnesse.

If spoken any untruth, with notable prejudice, or hurt to our neighbour.

If detracted from the good name

of others; impoſing falſly upon them ſome ſin; or exaggerating their defects.

If murmured in weighty matters againſt an other mans life and converſation: eſpecially of qualified perſons; as Princes, Prelats, Religious, and perſons of good name.

If willingly given eare to detractions, and murmurings againſt others.

If diſcloſed ſome ſecret ſin of others; cauſing their infamy. Which though true, yet unlawfull to be published to the blemishing my neighbours good name.

If uttered a ſecret committed to him, or which ſecretly he came to know, in that caſe he is bound to reſtore the damage hapned by ſo revealing.

If opened other mens letters unlawfully, or for any ill end.

If judged rashly the deeds or words of his neighbour, what might have been well interpreted, or con-

demning in his hart of mortall sin.

If not observed a just promisse, without due cause, and if for want of observing it, our neighbour is notably prejudiced, it is a mortall sin.

If not acknowledged all blessings both of nature, of grace, and of fortune, to be from the meere bounty of God, but rather ungratefully accompts them due to his owne desert, not giving to God the glory and praise of all. of the seaven deadly sins of the sin of Pride.

If vaine glorious and boasting of some vertue which he hath not. Or seeking to be esteemed more then he deserves; despising others, as if farr inferior to himselfe.

If proud and vaine glorious of some sin. As of revenge, drinking, lust, &c.

If ambitious; too earnestly coueting honour, and promotion, &c.

If out of pride and self-esteeme, he hath despised others; doing some-

thing to their disgrace and contempt.

of covetousnesse

If he will rather offend God, then parte with his goods; when charity, and just cause doth require it.

If over earnest, and greedy in gathering wealth; and too neere, and miserable in spending it.

If hard harted, and unpittifull to the poore, and needy.

If not contended with his owne estate; but ever coveting for more.

Of Luxury. See the 6. Commandement.

ofLuxury

of Anger

If angry, impatient, overhasty, furious, disdainfull, wayward, fretfull, quarelsome, immoderate in grieving, too severe in correcting.

of Gluttony.

If intemperate in eating ad drinking.

If overcurious in dyet, and seeking to please the pallate.

If too much bending his thought upon good cheere.

If not observed the fasts of holy Church.

If made your ſelfe ſicke by over much eating, or drinking.

If envied or grieved at others prosperity, or to heare them wel ſpoke of. of Envie

If rejoyced at their harme; if made the worſt of all their actions.

If drouſy, heavy, and unwilling to devotion. of Sloath

If idle and wholy given to take our owne eaſe.

If inconſtant in good purpoſes.

If not labored to reſiſt the loathing, and teadiouſneſſe which we finde in our prayer and exerciſe of vertue.

If ſpent our tyme wholy unprofitably.

If not employed our labours and guifts which God hath given vs, to his glory, and our ſouls good.

If negligent in preparing our ſelves to the holy ſacrament of Confeſſion and Communion.

Of the many ſins of omiſſion,

thorough ſloath and negligence.

If careleſſe to amend our daily, and moſt habituall ſins.

Of all idle and ill ſpent tyme, lent us by God te be employd for his honour, and our ſouls good, which we have abuſed by ſin, to his dishonour, and our ſoules harme,

Want of gratitud to God for all his great bleſſings. And for neglect of his divine inſpirations.

Finally let each one examen his conſcience, according to the offences moſt ſubject to each ones particular profeſſion, ſtate, and degree, and according to their ſeuerall obligations.

And it is alſo to be obſerved that in all theſe above numbred ſins; one may not only ſin by his owne committing them; but alſo by being accеſſory, and the cauſe of an other mans ſin; by commanding; by counſelling; by conſenting, by receiving, by partaking; by not re-

prehending. And finally by ill example, flattering, and applauding ill doers.

You having diligently examined your conſcience according to the articles above: and carefully obſerved wherin you find your ſelfe to be guilty of any offence; aske humbly pardon of God with harty contrition; and firmely reſolue (by the helpe of his grace) humbly, and truly to confeſſe them with ſorrowfull repentance, and firme purpoſe never more to commit them againe.

And you having humbly confeſſed all the ſins which you can remember: conclude, and ſay. For all theſe, and for all my ſecret ſins, and all the reſt committed from my firſt inſtant of reaſon; wherby I have offended my moſt mercifull God, by thought, word, or deed, or by omiſſion; I am moſt hartely ſorry for them; I deteſt them, and moſt humbly crave his heavenly grace, that I may never fall into them

againe. And I desire you my Ghostly Father to give me pennance, and absolution for the same.

Your diligent examen of conscience being made, You are next to stirr up harty sorrow and true contrition for all your sins, with a firme purpose, and true resolution by Gods grace to be very carefull to commit them no more. Both which are necessarily required for a fruitfull confession. For to what other end doe we confesse, and accuse our faults, but to testify therby true sorrow for having offended so powerfull, and so good a God: from whom we continually receive so great and innumerable benefits. Which harty sorrow, and true purpose of amendment, may best be performed by this, or the like true act of contrition as followeth.

An act of contritiō

O my great God, my loving Redeemer, and my dreadfull Iudge: I repent with my whole hart and soule for having so grievously offen-

ded thee; whom I truly love above all things what soever. I constantly resolue, by thy helping grace carefully to avoyde all occasions of my grevious sins, and from the bottome of my hart, I blisse and adore thy great goodnesse for affording me so happy and secure a meanes by this holy Sacrement, to make my blessed peace and reconciliation by grace and pardon againe with thee; who hath so long and often tymes preserved me from Hell. For which I having nothing whereby to shew in gratitude, I offer to thee, O Eternall Father, the bitter death and Passion, with all the sacred merits of thy divine sonne Jesus; of his immaculate Virgin Mother, and of all the blissed Saints and Angels of Heaven; to praise, and magnify thy mercy, and great goodnesse unto me for all Eternity.

A prayer before Confession.

REceive my Confession, O most benigne and clement lord Je-

ſus, the only hope for the ſalvation of my ſoule, give unto me, I beſeech thee, contrition of hart, and teares to my eyes, that both day and night, I may bewaile all my negligences, with humility and purity of hart. Let my prayer o lord, approach neere in thy ſight. If thou ſhalt be angry againſt me, what helper may I ſeeke? who will have mercy on my iniquities? remember me, o Lord, who didſt call the woman of Canaan, and Publican to repentance; and didſt receive Peter weeping. O Lord my God accept my prayers. O good Jeſu, Saviour of the world, who gaveſt thy ſelfe to the death of the Croſſe, that thou mighteſt ſave ſinners; regard me a wretched offender, calling upon thy name; and take not ſuch heed to my wickedneſſe, that thou forget thy mercy. And though I have committed wherby thou maiſt condemne me, yet thou haſt not loſt that, wherby

thou

thou art wont to save us. Spare me therfore, O Lord, my Saviour, and have mercy on my sinfull soule: loose the bands therof, heale the wounds, Lord Jesu, I most humbly beseech thee. Shew me thy face, and I shall be safe. Send fourth therfore, o most loving Lord, through the merits of the most pure, and ever Virgin Mary thy immaculate mother, and of all thy blessed Saints, and Angels, send fourth thy light into my soule, which may shew unto me truly all my defects, which it behooveth me to confesse; and which may help and teach me to expresse them fully, and with a contrite hart, who with the Father, and the holy Ghost liveth, and rayneth one everlasting God. Amen.

This done, next goe and cast your selfe upon your knees with a reverent and humble hart, as if at the feet of Jesus Christ in the person of his Vicar the Priest. there conceiving your selfe as a

criminel before your Judge, and as wholy depending upon Gods mercy, not having any thing to alleage in your owne behalfe, but a guilty conscience deserving eternall punishment, raise all your hope in an humble confidence of his mercy, and sacred merits of Jesus Christ, detest your sin, wherby you have offended so good, and so gracious a God; and crave humbly grace to amende.

You having asked your ghostly Fathers benediction, and said your *Confiteor tibi mee culpa &c.* then accuse your selfe plainly, humbly, and intirely; and with all confidence and freedome, endevour to lay open to him whatsoever you can conceive or doubt to have greevously offended God, for this freedome in confession takes away all scruple of conscience, and gives a great peace and tranquility to the soule, which is fitt to be prefer'd before the greatest felicity in the world.

Finally you hauing confest all, and said the rest of your Confiteor. Then harken attentively to what the Priest shall say to you, without any further searching into your conscience: but take with humble submission the aduertisments which he shall then giue you, as there the substitute of Iesus Christ. And performe faithfully what he shall ordaine you either by way of counsel, or penance.

This done retyre your selfe with a recollected mind, to giue humble thankes vnto God; and with feeling piety and deuotion say this followinge prayer after your Confession.

A prayer out of F. Granada, exciting vs to true compunction and sorrow for our sins.

O only Sonne of God, how great and ineffable are the blessings I haue receiued from thee! thou hast produced me of the dust and sli-

me of the earth, thou haſt created my ſoule out of nothing, according to thy image and likeneſſe; thou haſt endued me with underſtanding, memory, and will, thou haſt given me a free will, togeather with all my members and ſenſes, to the end that by their meanes I might know and love thee. Thou haſt conſerved me in the narrow priſon of my mothers wombe, to the end I might not dye without the ſaving water of holy baptiſme. After ſo many ſins as I have multiplid' againſt thee, thou haſt had long patience with me, even to this houre, whilſt many others, leſſe guilty then my ſelfe, whom thou haſt not ſo long expected to repentance, are peradventure at preſent tormented in Hell. Beſides this, o my Lord, thou haſt vouchſafed to make thy ſelfe Man, and to converſe amongſt Men for my ſake. For me thou wouldeſt ſuffer grievous afflictions, a bitter agony, ſorrow of ſoule, and

a bloody sweate. Thou wouldst be apprehended, bound, struck, spit upon, injured, blaspheamd, buffeted; thou wouldst be clad at one tyme in a white robe, at an other in a red one, in mockery. For me thou wouldst be beaten, scourgd, crownd with thorns, struck with a reede, upon thy sacred head, thou wouldst be blindfoulded, condemned to death and dragged to the place of execution with a heavy crosse upon thy back, to which crosse thou wouldst be fastned with hard and ruged nailes: thou wouldst be placed betweene two theeves, and numbred amongst the wicked. Gall and vinagar was presented to thee for thy last draught; and finally thou wouldst loose thy life by a most cruell death. In this manner, o my Lord, and with these sufferings hast thou redeemed me, and yet I most ungratefull for so great benefits, have many tymes crucified thee againe by my sins, wherby I have merited

that all thy Creatures should rise up against me, and in thy name take revenge upon me for these injuries.

Moreover what shall I say of the fearefull abuse I have made of thy Sacraments, those blessed remedies which thou hast ordayn'd me with thy most precious blood. Thou hast washt, and receiud me in holy Baptisme as one belonging to thy selfe, there thou hast adopted me thy sonne: there thou hast consecrated me as thy temple, Thou hast anointed me as a Priest, as a King, and as a souldier, who ought incessantly to fight against thy enemy. There thou hast espoused my soule to thy selfe, and adorn'd her with all the ornaments requisite to so high a dignity. What have I done with all these jewels. What care have I taken to conserve such immense riches; thou hast adopted me thy sonne, and I have rendred my selfe a slave to sin. Thou hast

consecrated me thy temple, and I have made my selfe a Denne of Divells. Thou hast arm'd me as thy souldier, and I have taken part with thy enemy. Thou hast anointed me a King, and I have employd the power thou hast given me in rebelling against thee. Thou hast espousd my soule to thy selfe in perpetuall charity, and I have loved vanity more then truth, and preferd the creature before the Creator. It is now high tyme, O my Lord, that he who has committed all these excesses should begin to lament them. And this is what thou hast so long expected of me, even since thou hast given me my life. For this hast thou so often cal'd me; so long tolerated me. For this hast thou sometymes chastisd me, other tymes comforted me, thy infinit goodnesse having used all possible meanes to drawe me to thee. Thou hast patiently expected me; and I have abusd thy patience. Thou hast cal'd

me, and I have shutt my eares a-gainſt thy divine voyce. Thou haſt given me tyme to repent, and I have employ'd it in pride and vanity. Thou haſt ſtruck me, and I have been inſenſible to thy ſtrokes. Thou haſt chaſtiſd me and I I have rejected thy diſcipline. Thou haſt labored and ſweate to purify me; yet neither thy merciſull ſuffe-rings, one the one ſide, nor thy juſt chaſtiſements on the other, have beene able to remoove the ruſt of my vices. I have hardned my hart aſwell againſt thy punishments, as againſt thy favours; having been ungratefull to the one, and rebellious to the other. Neverthelesſe, O my Lord, ſince thou haſt ſuffered ſo much for me, and haſt commanded me never to looſe confidence in thee, I recurre with my whole hart to thy mercy; beſeeching thee to give me grace for amendment: to the end that for the tyme to come, I may love and ſerve thee in ſuch

manner, as never to be ſeparated from thee; world without end. Amen.

THe former table of ſins being propoſed for à generall Confeſſion; as alſo for ſuch as frequent but ſeldome this holy Sacrament of penance. It will be but very convenient alſo to propoſe an other for perſons of more devotion, who doe often make uſe of this ſouveraine cure of ſin: ſeeing that many vertuous ſoules are much troubled; in that examining their conſciences for Confeſſion, they finde ſo ſmall matter wherof to accuſe themſelves; they well kowing, on the one ſide that they cannot be wtihout ſin; and yet on the other, by their examen they cannot diſcover it. And hence they are greatly diſquieted, fearing that they never confeſſe as they ought.

But theſe over timorous ſoules

must consider, that it is very hard for a Man to know rightly himselfe, or truly to see into all the secret windings of his owne conscience, which made the Royall Prophet with much good reason to say: *who sees well his owne faults?* Psal. 18. 13. *from my secret sins wash me o Lord.*

It is more over to be observed, that the sins of these vertvous persons, are more usually sins of omission, which are not so perceptible, as are the sins of commission, against which they stand much more carefully upon their gard.

Yet that none my have such difficulty to finde out sufficient matter for their Confession I doubt not but by this ensuing table, they will be eased of that so needlesse a scruple.

A method for examen of conscience; intended for the devouter sorte; who doe often frequent the holy Sacrament of Penance.

IF loved God with your whole hart and soule; or if not set too much affection upon Creatures.

If not ungratfull to God for his blessed benefits.

If not negligent in calling upon him for help, both in your corporall and spirituall necessities.

If not irreverent and negligent in admitting voluntary distractions in tyme of prayer.

If omitted accustumed prayers, or examen of conscience at night, out of sloath and indevotion.

If done your workes with a pure intention for the honour of God. Or if not for vaine glory, or for some sinister end.

If for feare of displeasing others, you have omitted some duty, or vertuous exercise to God.

If impatient at some Crosse accident which by Gods divine providence hath hapned to you.

If neglected Gods divine inspirations, or bene inconstant in your good purposes, for the amendment of your daily and greatest imperfections.

If offended by pride, and vaine glory, by thinking better of your selfe, then of others.

If judged rashly of others, and that in a matter of moment.

If sworne rashly, or untruly.

If observed fasting and holy dayes with due piety and devotion.

If eate or drunke with intemperate excesse.

If censured or judged rashly of others.

If spoke ill by detraction, or slander, and thereby diminished their good name and reputation.

If given them any ill language or reproachfull words, or shewd disdayne to them.

If caused any discord, or breach of charity betweene others, by your reports of them.

If negligent in suppressing passion and anger; or been too impatient upon small occasion.

If too earnest and obstinate in defending your owne opinion, and contradicting others, which proceeds from self esteeme and pride.

If used too much vanity, or curiosity, in apparell, or dyet.

If entertayned any thoughts to enuy, by seeing others better esteemed, or to enjoy better guifts from God, then your selfe.

If negligent in resisting unpure thoughts; or if used unchast words, or daliances.

If lost much tyme in sloath and idlenesse; or in vaine and unprofitable conversation.

If tould an untruth for any ill

end; or if to the preiudice of any other person.

If borne any ill will, or alienation of mind to your neighbour. If taken content to heare detraction, and your neighbours imperfections to be reported by others.

If too much inclination and industry to seeke your owne ease and commodity, neglecting true Christian perfection.

If too much self love; and desire of esteeme in your actions. And the like which upon examination may best occurr to memory by the vertuous soule.

By all which heads of usuall venial frailties may be sufficiently reduced to minde abundant matter for our confession. We reflecting likewise upon the strict accompt which we must give to God of each idle word; as also of every moment of ill spent tyme: wherin who shall but well consider, will very easily find, both by thought, word,

and deed, and by omission to have daily just cause to crave Gods gracious mercy, and to apply Christ's sacred merits to obtayne it by this holy Sacrament of Confession; wherin you having accused your selfe of what you can remember, concluding with *Mea culpa* and the other advertisments as above after the generall Confession. Then attend with much devotion and reverence the spirituall counsell and comfort of your ghostly Father, as also to the penance which he shall enjoyne you: and then observe all the other advertisments as above after the generall Confession. And he dismissing you, retyre your selfe with a recollected mind into a convenient place, most free from distraction; and there say with a devout and repentant hart this following prayer.

A devout Prayer after Confession.

O Soueraine Creator of all things, I a most vile and ungratfull sinner prostrate before thy sacred feet in true griefe and harty sorrow for all my haynous Trespasses wher with I have so grievously offended my Lord and Maker; and for which thou hast vouchsafed to endure so cruell torments upon the Crosse. I confesse my great ingratitude, deare Lord, for all thy innumerable benefits, and for having thus mercifully spared me so long persisting in my sinfull courses, and contempt of thy divine commandements and blessed will; for which in stead of casting me into Hel, as I most justly deserved, thy boundlesse goodnesse hath expected me to penance, and amendment of my life. For which, o how often hast thou knockd at the dore of my

hart by thy heavenly inſpirations: how often haſt thou prevented me with bleſſings? allured me with comforts? drawne me with favours? Yea forced me many tymes by croſſes and afflictions to ſeeke unto thee: and yet neither hath my flinty hart been mollifid ther with, nor my will reclaymed. But behould now at laſt, o my ungratfull ſoule, the grievouſneſſ of this thy ſin; and pierce my obdurate hart o divine Redeemer, with contrition, and deteſtation of the foulneſſ of all my deteſtable offences; for which unworthy I am to be called thy creature, or whom the earth should beare, much leſſe afford ſo plentifully all conveniences for humane life to me, upon whom even nature it ſelfe ought rather to take juſt vengance of my great contempt, and odious ſin.

O mercifull Father, how many by thy righteous judgment are now burning in the eternall flames of

Hel for a leſſe number of ſins then thoſe of myne, who might have been Saints in Heaven, had they received ſo great a meaſure of thy gracious mercies, as I have donne. But now, o merciſull Father, of all pittie and compaſſion, in unfeyned ſorrow and remorſe of conſcience for all my miſdeeds, I proſtrate at thy feet moſt humbly beſeech thy pardon, looke on me, o loving Lord, a wretched ſinner, with the eye of mercy, as thou didſt on the penitent Publican, the repentant Magdalen, and the Apoſtle who thrice denied thee, vouchſafe once more to admit me againe unto thy gracious favour. Lord worke that ſpeedily in me, for which cauſe thou haſt ſo long ſpared me, and to which, from all Eternity thou haſt ordayned me. But woe is me, who have refuſed to beſtow my hart on thee who wouldſt have made it a temple and habitation for thy owne abode, which I have ſacrilegiouſly defiled

with so much impiety, and made it but as a shew of unpure thoughts. But I confesse all this my grievous wickednesse to thee my God of all piety, and therfore will not dispaire, but throw my selfe into the sea of thy infinit mercy; for as my sins be numberlesse, so are thy mercies endlesse.

O Most loving Father, if *thou wilst thou canst make me cleane* heale the wounds of my soule. Remember sweet Lord, thy comfortable promisse to us pronunced by thy Prophet: *thou hast committed folly with many lovers, yet returne thou againe to me, and I will receive thee.* Great confidence this gives me, O Lord, and with my whole hart I returne to thee. I am that defiled soule, that prodigall child, that unfaithfull servant, who have separated my selfe from thee. I have forsaken thee, o fountaine of living waters, and digged to my selfe cisterns which will hould no water; I

have fedd upon empty husks with the ſwyne, which could not ſatiate my hunger.

But what is paſt, let it be cancelled, o gracious Lord, and forgot, I beſeech thee; and for the tyme to come, let there be an eternal covenant betwixt us; that thou wilt vouchſafe to be my mercifull Father; and that I againe may be for ever thy obedient and faithfull child. I aske, deare Lord, neither riches, honours, nor long life; but this one only thing alone, which I will never ceaſe to crave; that from this preſent inſtant untill the dreadfull houre of my death I may never more offend thy heavenly Majeſty, nor defile my conſcience with any mortall ſin. Grant me this my humble ſuite, for the merits and bitter death and Paſſion of thy only and dearely beloued ſonne Jeſus my divine Redeemer, to whom with thee, and the holy Ghoſt three perſons and one euer living God be-

all honour and glory, now and for evermore. Amen.

I beseech thee, Lord Jesu, let this my Confession be gratefull and acceptable to thee, by the merits of the blessed Virgin thy Mother, and all thy glorious Saints: and whatsoever hath been wanting unto me now and at other tymes, of the sufficiency of Contrition, of the purity and integrity of Confession; let thy piety and mercy supply; and according to the same, vouchsafe to accompt me more fully and perfectly absolved in Heaven; who liuest and raignest world without end. Amen.

A Reflection.

IT may here finally be observed; as it happens ofentymes, that the sick man dies because he makes not use of the Phisition, concealing his disease, and not follwing his order and advise; so many a soule doth perish for not making use of his

spirituall phisition, by the holy Sacrament of Confession. The great benefit wherof (were it but well considered) we should not so much neglect the incomparable benefits which are to be reaped therby. For being duly frequented, it expiats the guilt of all sin, and changeth the eternall paine (which was due to mortall sin) into temporall. It purifies our soules, and renders them gratefull to God, by infusion of grace, and guifts of the holy Ghost. It greatly strengthens us against all evill temptations, and gives great quiet to our conscience. All which but seriously considered, who will neglect frequently to make vse of so souveraine a good. For is there any that hath he but a plant in his garden of so rare a vertue, as if but weekely taken, should cure all diseases, and preserve him in perfect healths would he neglect to make vse therof? undoubtedly he would not. Let us then for the eternall health

of our soule doe what we would most diligently performe for the meere temporall health of our body.

OF THE HOLY COMMVNION.

Come ye to him, and be illuminated: and your faces shall not be confounded. Psal. 33.6

A preparatory instruction disposing to the holy Communion.

IF it be requisite that a Christian come well prepared, and with due affection to any Sacrament, it ought to be, doubtlesse with greater care and diligence to this of the holy Eucharist, it containing the

thor himselfe both of all Sacraments and grace. And therfore to be received with all purity and devotion, to receive the great fruit and benediction therby. For as he who receives it worthely becomes the habitation and temple of God, who replenisheth him with all abundance of grace: so who receives him unworthely, receives (according to the Apostle) his owne damnation and jugdment.

It doth therfore greatly import him, who approacheth to this divine banquet. First that he examen well himselfe (as S. Paul doth exhort) that he come prepared, and fittingly disposed, on his part. For which purpose these fowre dispositions are principally required.

The first, a firme faith to beleeve Christs owne word, and his Churches doctrine; teaching that the words of consecration being pronounced; what was bread before, is changed by divine vertue into

the

the true, reall and substantiall body and blood of Jesus Christ; and that although the colour, figure, taste, and other accidents of breade remayne, yet the substance is converted into the body of Jesus Christ, which being now living, glorious, and immortall, it can receive no division nor indignity, but is united to his blood, soule, and divinity.

The second disposition required, is a great purity; principally from all mortall sin; as also from all voluntary and deliberate affection, to either mortall or venial. And besides this purity of conscience, purity also of intention is requisit: for he would be greatly blamable, who should approach to this divine table for vaine humaine respect, to be esteemed devout, or to gaine the good opinion of Men. But his intention must be purely to please God, to be more closely united to him; and to be made more capable ther-

by to glorify, to love, and to ſerve his heavenly Majeſty.

The third diſpoſition, is profound humility : to which the Chriſtian may ſtrongly be mooved, he well conſidering, on the one ſide Gods greatneſſe and infinit ſanctity, and his owne origen from nothing, brought by ſin to ſo deſpicable a ſtate, on the other. Which very thought ought to give great confuſion to a penitent ſinner now ready to approach to this God of all glory and Majeſty, before whom the Angels, Seraphins, and Cherubins doe tremble with reſpect and feare.

Finally the fourth diſpoſition, is love and ardent charity towards this our divine Redeemer, who gives himſelfe to us with ſo exceſſive goodneſſe, with graces and benedictions from the ſuperabundant fountaine of this divine Sacrament; flowing copiouſly into an open, and loving hart. And therfore undoubtedly the moſt excellent diſpoſition which a

Christian can bring to the holy Communion, is to excite himselfe interiorly to the fervent acts of love towards Jesus Christ, with strong resolutions wholy to consecrate himselfe, to please and love him, to serve and glorify him by his whole life and actions.

But although these dispositions regarding our soule, be both the principall and most necessary: yet such as concerne the body must not be neglected. As first that the communicant present himselfe to this divine banquet with fitting decency in apparell. With modest and reverent comportment; yet all within the bounds of decent modesty, and without all superfluous affectation.

He must also be fasting; and have swallowed nothing from the midnight before his communion. Who being now to approach to this heavenly table; it must be with great modesty and devout humility: saying the *Confiteor* with true hartie

ſorrow, for having offended ſo great and ſo good a God. And the Prieſt ſaying *Domine non ſum dignus &c.* Let him humble his hart before God, acknowledging his great unworthineſſe to receive ſo divine a guifte.

The ſacred Hoſt being preſented unto him, he muſt receive it with all humble reſpect, his eyes bending downwards, and opning moderately his mouth, without ſtirring his head or body, or moving his lipps with words. Let the tongue touch the ſide of the lipp, not too much put fourth; that it may conueniently receive the holy Hoſt, which there moiſtned with decent motion may be let downe into the ſtomack: for it is not to be chewed with the teeth, nor to be brought to the roufe of the mouth.

Let the whole body be erected, and quiet without any motion, ſighing, groning, knocking of the breaſt, exclamations, vocall prayers, or the

like; which would be unfitting, and inconvenient.

Having communicated, he muſt be carefull for one quarter of an houre, not to ſpit: but if forced to it; be carefull it be with reſpect, and where it be not trod upon; or more decently to take it with his handkercher.

Let him retyre to ſome convenient place, where for the ſpace of a quarter of an houre, at the leaſt, he ought to recollect his ſoule in thankes giving; conſidering whom he hath received, and with the eys of fervent faith, there to behould within his breaſt his loving Saviour, and God of all Majeſty: and with great attention, and devout acknowledgment of humble thankes for that ineſtimable benefit received: there offering, ſacrificing, and intirely conſecrating himſelfe, his ſoule, his body, and all the powers and actions of them both to his divine honour and glory for all Eternity.

When you actually receiue the ſacred Hoſte conceive your ſelfe (as S. Thereſia did) as if beholding with her corporal eyes, Jeſus Chriſt to enter into your poore habitation. and ſtirr up therat your faith, laying aſide all mortall objects whatſoever. and as if entring in with him; procure there to recollect all the powers of your ſoule to attend upon that ſo divine a gueſt , to doe him all adoration and homage ; ſo that they neyther diſtract nor hinder your ſoule from a quiet , and entire enjoyment of him. There repreſent your ſelfe as at his feet deploring with repentant Magdalen your many ſins. And although we should have no other devotion , but this alone ; yet faith would perſwade us that we were both well and very happy there to ſpeake with our divine and loving Saviour ſo preſent to give eare to the propoſitions of all our neceſſities ; at leaſt whilſt the ſacramentall ſpecies remaine

uncorrupted with us. And therfore we muſt not looſe one moment of this ſo precious tyme of his true reall and ſubſtantiall preſence with us; but to ſpend it in all true fervent devotion, with ſo merciſull and powerfull a Lord and gueſt. For this is a moſt profitable practiſe after communion; which that ſeraphical S. Thereſa did uſually excerciſe with great comfort and profit to her ſoule.

And now finally that the vertuous ſoule may the better comply with her duty in this divine action, as well before the holy communion, as alſo after the ſame; let her reade much rather with hart, then with mouth theſe following prayers: shee framing in her ſoule the interiour acts, which are but exteriorly framed in words.

A prayer to be ſaid before the holy Communion.

O MOST benigne Lord Jeſus. I a ſinner preſuming nothing on my owne merits, but wholy truſting on thy mercy and goodneſſe, doe feare and tremble to have acceſſe unto the table of thy moſt ſweet banquet. For I have a hart and bodie ſpotted with many crymes: a minde and tongue, not warily gwarded. Therefore, o benigne Deity, o dreadfull Majeſty, I a wretch, holden in theſe ſtreights, have recourſe unto thee, the fountaine of mercy, I haſten to thee to be healed, I fly under thy protection: and he whom I cannot endure a Judge, I hope to have a Saviour.

To thee, o Lord, I ſhew my wounds; to thee I diſcover my ſhame. I know my ſins to be many and great, and withoot number. Looke

downe upon me with the eyes of thy mercy. O Lord Jesus, the eternall King, God and Man, and Crucifi'd for Men. Heare me graciously, hoping in thee: have mercy upon me full of sin and wretchednesse, thou that wilt never restraine the fountaine of thy pitty to flow.

All hayle, healthfull sacrifice, offered upon the tree of the Crosse for me, and for all Mankinde. All hayle, o noble and precious blood, gushing out of the wounds of my Lord Jesus Christ crucifi'd and washing away the sins of the whole world.

Remember, o Lord, thy Creature, which thou hast redeemed with thy blood. It repenteth me that I have sinned: I desire to amend what I have done amisse. Take then away from me, o most clement Father all myne iniquities, and offences; that purifi'd in mind and body, I may deserve worthely to tast the holy of holies. And grant

that this holy tasting of thy precious body and blood, which I most unworthy intend to receive, may be the remission of my sins, perfect purgation of my crymes; driving away of filthy cogitations, an a begetting of good thoughts, and holesome efficacy of workes, pleasing to thee; and withall a firme protection of soule and body against the dangerous wiles of my Ghostly enemy. Amen.

An other payer of S. Tho. of Aquine before receiving the holy Communion.

ALmighty and eternall God; behold I comme to the Sacramant of thy only begotten sonne, our Lord Jesus Christ. I repaire as one being sick unto the Phisition of life. As one uncleane, unto the fountaine of mercy. As one poore and needy, to the Lord of heaven and earth. I beseech therfore the

aboundance of thy infinit bounty; that thou wouldeſt vouchſafe to cure my infirmity; to waſh my filth; to lighten my blindneſſe; to enrich my poverty; to cloath my nakedneſſe, that I may receive thee, the bread of Angels, King of Kings, Lord of Lords, with ſo great reverence and humility, with ſo great contrition and dovotion, with ſo great purity and faith, with ſuch good purpoſe and intent as is expediet for the health of my ſoule. Grant me, I beſeech thee, not only to receive the Sacrement of our Lords body and blood, but the thing and vertue therof. O God moſt meeke, grant me ſo to take the body of thy only begotten ſonne, our Lord Jeſus Chriſt, which he tooke of the Virgin Mary; that I may deſerve to be incorporated into his myſticall body, and accompted amongſt the members therof. O moſt loving Father, grant me for ever with open face to behold thy belo-

ved ſonne; whom now covered in this way-fare I intend to receive. Who together with thee & the holy ghoſt three perſons, and one only God, liveth world without end Amen.

A preparatory meditation diſpoſing our ſoules before the holy Communion to approach with due diſpoſition to receive not only the Sacrament, but alſo the grace and great vertue therof.

Approach yee with faith, with feare, and with love. S. Greg. Dial. li. 2.

THeſe words were antiently pronunced in the Church with a loud voyce by the Deacon to all ſuch as intended to communicate. To which holy action, for a more

fitt disposition, foure things are required. For like as to a solemne banquet; it is necessary, first that our hands, face, and linning be pure, well washt, and cleane. 2. that we come decently and well apparelld. 3. that we bring a rigthly prepared stomack and good appetite. And 4. we must not sit downe to a feast with a hart charged with anger, gall, or enuy; for that would hinder both the content and benefitt which otherwise we should or migth have received therby. So in like manner our soule must come pure, clean, and well washt from the foule stayne of sine; and as a neate vessel to receive the grace of this holy Sacrament. For *blessed are the clean of hart*, &c. 2. It must come clad with the nuptiall garment of vertue and good purposes. *Friend wher fore entredst thou hither without a nuptiall garment?* 3. with hungar and a true desire to please God; and to serve him with side-

Math. 5. 3

Math. 22.

Matth. 5. lity the best we can. For *blessed are they who hungar and thirst after justice, &c.* And lastly, as the holy Ghost commands; we must depose all enmity and ill will against our neighbour, and embrace all in love and charity: *Leave thy offering before the Altar, and goe first to be reconciled to thy brother &c.* Math. 5. 24.

And as truth convinceth all this to be most just and reasonable; so ought we to practise it with due fidelity; so that neither blindnesse of passion, nor frailty of nature may leade us out of this true path of rightly loving, serving and enjoying this our loving Lord and Saviour.

Grant me thy grace deare Jesu to receive thee in this divine Sacrament with firme faith of thy presence: with true purity and contrition of hart; with dreadfull feare of thy Majesty (which makes all the celestiall spirits with reverentiall feare to tremble) and to receive thee with

a hart enflamed with divine and ardent love of ſoe mercifull and bountifull a loving Lord; who in this divine Euchariſt gives vs thyſelfe wholy and intirely, body and ſoule, divinity, humanity, thy graces and merits: and therefore I give thee (my loving great God) wholy and intirely my ſelfe in perfect oblation; my ſoule and body, life, and death, tyme, and Eternity. And finally I moſt humbly crave ſuch neceſſities, as I moſt need for thy glory, and my owne ſouls heath.

Of Thankesgiving after the holy Communion.

IT is the practiſe of moſt pious perſons, to make beſt uſe of the moſt precious tyme whilſt this divine gueſte remaines with us under the conſecrated ſpecies, vniting there, their harts and all the faculties of their ſoules, in doing homage and adoration unto their great-

Lord and God; craving humbly pardon for their ſins: force to overcome their paſſions and temptations; grace to obtayne the vertues of humility, of patience, conformity, charity, perſeverance, and the like: then alſo making good purpoſes, and firme reſolutions to amend our moſt habituall vices. And that day, in tankes-giving, and for his honour to reſolue and practiſe, as occaſion shall be offered; that vertue which is moſt oppoſit to the vice which is in us predominant. Or to exerciſe ſome worke of mercy with that pious intention. This done you may continue your devotion by theſe ſollowing prayers.

A Prayer after the holy Communion.

O My divine Reedemer, I humbly beſeech thy unſpeakable mercy, that this Sacrament of thy precious body and blood, which I

moſt unworthey, have receeived, may be to me a purging of offences, a fortitude againſt frailties, a fortitude againſt the perils of the world; and obtayning of pardon: an eſtablishment of grace, a medicin of life, a memory of thy paſſion, a nourishment againſt weakeneſſe, and a happy viaticum of this my pilgrimage.

Let it guide me going, reduce me wandering, receive me returning, uphould me ſtumbling, lift me up falling, and perſevering bring me into glory.

O God of all goodneſſe and Majeſty let the moſt bleſſed preſence of thy moſt precious body and blood, ſo alter the taſt of my hart, that beſides thee, at any tyme it feele no ſweetneſſe, it love no faireneſſe, it ſeeke no unlawfull love, it deſire no conſolation, it admit no delectation at any tyme, it care for no honour, it feare no cruetly; who liveſt and reighneſt God with thy eternall

Father, in unity of the holy Ghoſt, world without end. Amen.

An other prayer after the holy Communion.

THankes be unto thee, o Eternall Father; that thou didſt vouchſafe of thy great pitty, to ſend thy only deare ſonne, from thy glorious throne into this vale of woe; here to take our mortall nature, and in the ſame to ſuffer sharp paines, and a bitter death, to bring our ſoules unto the glory of thy happy kingdorne, and to leave that precious body here to be our ſtrength and comfort. I thanke thee, o moſt loving Lord Jeſu with all the powers of my ſoule; for that thou haſt thus graciouſly fed me with thy moſt precious body: by which I hope to have health of ſoule, and eternall life; with joy at my depar ture from this vale of teares and miſery. O holy Ghoſt, come Lord

and enflame my hart with the burning beames of thy love, and make me with true humble and vertuous gratitude continually to yeald acceptable thankes to the holy and glorious Trinity, three persons and one eternall God, to whom be all honour, glory, and thankes-giving from all creatures, without end Amen.

The soule of Christ sanctify me, the body of Christ| saue me, the water of the side of| Christ wash me, o good Jesu heare me, within thy wounds hide me, suffer me not to be separated from thee, from the malignant enemy defend me, and bid me come to thee, that with all the celestiall blessed spirits I may praise and glorify thee, throughout all Eternity.

A Conclusion.

COnvert, o Lord all wicked sinners, call to true faith all he-

reticks, and ſchiſmaticks; lighten the infidels, who doe not know thee, help all that be in great neceſſity, releeve all who have commended themſelves unto my prayers, have mercy upon all my parents, friends and ben-factors; as alſo upon all thoſe for whom I am bound to pray. Let thy bleſſing be upon this place, with humility, peace, charity, purity, and conformity to thy bleſſed will; that we may all amend, feare, and faithfully ſerve thee, love, and pleaſe thee. Lord be mercifull to all people, for whom thou haſt shed thy precious blood. Grant to the liuing forgiveneſſe, and peace, and to the faithfull departed reſt and everlaſting life. Amen.

Finally the devout ſoule, the more to dilate her ſelfe in the praiſes of her mercifull and loving Lord, and to render him due humble thankes for ſo great a benefit, may here with a fervent hart inflamed with love and gratitude recite

this following canticle wherin all creatures are invited to Laude and praiſe Almighty God.

The Canticle of the three children

ALl the workes of our Lord, bleſſe yee our Lord; praiſe and extol him for ever. Daniel.3

Bleſſe yee our Lord, yee Angels of our Lord: ye Heavens bleſſe our Lord.

All waters that are above the Heavens, bleſſe yee our Lord, bleſſe yee our Lord, yee powers of our Lord.

Sun and moone bleſſe yee our Lord: ſtarrs of Heaven bleſſe yee our Lord.

Shower and dew, bleſſe yee our Lord: every ſpirit of God bleſſe yee our Lord.

Fire and heate, bleſſe yee our Lord: cold and ſummer, bleſſe yee our Lord.

Dewes and hoarie froſt, bleſſe

yee our Lord: froſt and cold, bleſſe yee our Lord.

Ice and ſnow, bleſſe you our Lord: nights and dayes, bleſſe yee our Lord

Light and darkneſſe, bleſſe yee our Lord: lightming and clouds, bleſſe yee our Lord.

Let the earth bleſſe our Lord: let it praiſe and extoll him for ever.

Mountaines and little hills, bleſſe yee our Lord: all things that ſpring in the earth, bleſſe yee our Lord.

Bleſſe our Lord yee fountains: ſeas andrivers, bleſſe yee our Lord.

Whales, all that move in the waters, bleſſe yee our Lord: bleſſe our Lord all yee foules of the aire.

All beaſts and cattel, bleſſe yee our Lord; ſonnes of men bleſſe yee our Lord.

Let Iſrael bleſſe our Lord: let it praiſe and extoll him forever.

Prieſts of our Lord, bleſſe yee our Lord: ſervants of our Lord,

bleſſe yee our Lord.

Spirits and ſoules of the juſt, bleſſe yee our Lord: holy and humble of hart, bleſſe yee our Lord.

Ananias Azarias, Miſael, bleſſe yee our Lord: praiſe and extol him for ever.

Let us bleſſe the Father, and the ſonne, with the holy Ghoſt: let us praiſe and extol him for ever.

Bleſſed art thou, o Lord, in the firmament of Heaven: and praiſed, and glorifid, and extolled for ever.

This Canticle of thankes giving with the two following, and the Hymne of S. Ambroſe and S. Auguſtin in praiſe and thankes-giving at his converſion are prayers to be uſed to bleſſe and praiſe God for ſome ſingular favour and benefit.

The Canticle of Zacharie.

BLeſſed be our Lord God of Iſrael; becauſe he hath viſited

and wrought the redemption of his people.

And hath erected the horne of ſalvation to us; in the houſe of David his ſervant.

As he ſpake by the mouth of his holy Prophets: that are from the beginning.

Salvation from our Enemies: and from the hand of all who hate us.

To worke mercy with our Fathers: and to remember his holy teſtament.

The oath which he ſware to Abraham our Father, thathe would give himſelf to us.

That without feare being delivered from the hand of our enemies; we may ſerve him.

In holineſſe and juſtice before him, all our dayes.

And thou child ſhalſt be called the Prophet of the higheſt: for thou ſhalt goe before the face of our Lord to prepare his wayes.

To give knowledge of ſalvation

to his people: unto remiſſion of their ſins.

Trough the bouels of the mercy of our God: in which the Orient from on high hath viſited us.

To illuminate them that ſit in darkneſſe and in the ſhadow of death: to direct our feet in to the way of peace.

Glory be to the Fater, &c.

The bleſſed Virgins Canticle of Magnificat. &c.

MY ſoule doth magnify our Lord: and my ſpirit hath rejoyced in God my Saviour.

Becauſe he hath regarded the humility of his handmaid: for behould from hence fourth all gererations ſhall call me bleſſed.

Becauſe he, that is mighty, hath done great things to me, and holy is his name.

And his mercy from generation to generation, to them that feare him.

He hath shewed might in his arme : he hath disperced the proud in the conceit of their hart.

He hath deposed thy mighty from their seat : and hath exalted the humble.

The hungry he hath filled with good things : and the rich he hath sent away empty.

He hath receaved Israel his child; being mindfull of his mercy.

As he spake to our forefathers, to Abraham and his seede for ever.

Glory be to the Father &c.

The himne of S. Ambrose and S. Augustin in praise and thankes giving to God at his Conversion.

WE praise thee God, we confesse thee our Lord.

Thee, the everlasting Father, all the earth doth worship.

To thee all Angels, to thee, the Heavens, and universall powers,

To thee Cherubin and Seraphin doe cry out with inceſſant voyce.

Holy, Holy, Holy: Lord God of Sabaoth.

Full are the Heavens and the Earth of the Majeſty of thy glory.

Thee, the glorious Quire of the Apoſtles.

Thee, the laudable number of Prophets.

Thee, the white cloathed army of Martyrs doth praiſe.

Thee, the holy Church throughout the world doth confeſſe.

The Father of infinit Majeſty.

The venerable, true, and only ſonne.

Alſo the Holy Ghoſt, the comforter.

Thou, O Chriſt, the King of Glory.

Thou art the everlaſting ſonne of the Father.

Thou willing to take upon thee, to deliver Man, didſt nor abhorre the Virgins wombe.

The ſting of death being overcome, thou haſt opened the kingdome of Heaven to all beleevers.

Thou ſitteſt at the right hand of God, in the glory of the Father.

Thou art beleeved to be the judge that ſhall come.

We therfore beſeech thee, help thy ſervants, whom thou haſt redeemed with thy precious blood.

Make us to be rewarded with thy Saints with eternall glory,

O Lord, make ſafe thy people, and bleſſe thy inheritage.

And governe them, and extoll them, even for ever.

Every day we doe bleſſe thee,

And we praiſe thy name for ever and for ever and ever.

Vouchſafe, o Lord, this day to keepe us without ſin.

Have mercy upon us, o Lord, have mercy upon us.

Let thy mercy, o Lord, be upon us, even as we have hoped in thee.

In thee, o Lord, have I hoped, let me not be confounded for ever.

Pſalme 148. *wherein all creatures ſpirituall and corporall are invited to praiſe God their Creator, and conſerver.*

PRaiſe yee our Lord from the Heavens, praiſe yee him in the high places.

Praiſe yee him all his Angels, praiſe yee him all his Hoſtes.

Praiſe yee him ſunne and moone, praiſe yee him all yee ſtarres, and light.

Praiſe him yee heavens of heavens; and the waters that are above the heavens; let them praiſe the name of our Lord.

Becauſe he ſaid, and they were made; he commanded and they were created.

He eſtablisht them for ever, and for ever and ever: he put the precept and it shall not paſſe.

Praiſe yee our Lord from the earth; yee dragons, and all the depthes.

Fyre, haile, ſnow, ice, ſpirit of ſtormes: which doe his word.

Mountaines, and all little hilles: trees that beare fruit, and all Ceders.

Beaſtes and all cattle, ſerpents and fethered foules.

Kinges of the earth, and people, Princes, and all judges of the earth.

Young Men, and Virgins: old with young let them praiſe the name of our Lord becauſe his name alone is exalted.

The confeſſion of him above heaven, and earth: and he hath exalted the horne of his people.

An himne to all his Saints; to the children of Iſrael, people approaching unto him. Alleluya *praiſe yee our Lord.*

* * *
* *
*

A MEDITATION of thankes giving after the holy Communion.

What shall I render to our Lord for all things that he hath rendred to me? Psal. 115. 3.

IT may well be accompted an exorbitant neglect, and sacrilegious irreverence, (having been visited by so soveraine a Majesty) to use so small respect in leaving him so immediatly after his vouchsafing to visit us; by turning to entertayne our selves with frivolous thoughts and needlesse businesses; more slighting this our heavenly Guest thereby, then we would an ordinary friend, whom

civility would oblidge us to give much longer, and more reſpectfull entertainement. This is the cauſe that we reape ſo little ſpirituall profit by that divine preſence. And moreover it cannot chuſe but give much ſcandall to the people, to ſee the Communicant leave the Church almoſt ſo ſoone as he doth the Altar. Scarce giving any fitt leaſure or decency for his acknowledgment of thankes: and leaving therby an ill example to others to doe the like, and to conceive leſſe eſteeme of that divine and holy myſtery.

A practiſe for this thankes giving may be; (after the uſuall prayers of the Church for that purpoſe) to produce ſome acts of ſeverall vertues: as of faith, of hope, of charity humility, confuſion adoration, conformity, patience, and the like. Others conſider Gods divine attributes: as his goodneſſe, his juſtice, his wiſdome, his power, his immen-

ſity, his ſanctity, and the like, and this with compariſon to our contrary defects in all. Let us finally conclude with humble thankes for all his benefits, craving humbly his grace for the chiefe neceſſities of our ſoules: and finally to conſecrate to him all our actions and ſufferings; beſeeching him, that we may ſooner be ſtruck dead then to give a deliberate conſent to any mortall ſin. This is a true Chriſtian and profitable practiſe for thankes giving, either after Maſſe, or communion, to preſerve our ſoules, and bodies alſo true to God all the day after, he having vouchſafed to take poſſeſſion of his habitation therein.

And when negligent in this holy practiſe they muſt not marvaile, that after ſo many holy Communions they remaine, with out fruit, and all progreſſe in vertue; they neither aproaching with fitt diſpoſition, nor yet uſing due thankſgiving afterwards.

Let us therfore reſolue ſeriouſly to amende this ſinfull ingratitude; and to entertaine our divine and ſouveraine Lord, one good quarter of an houre, at leaſt, in that ſo precious and very advantageous a tyme; wherin to heare him ſpeake to our harts; and for us to propoſe to him our greateſt ſpirituall neceſſities; and to beg grace to overcome the temptations of all our ghoſtly enemies.

An exereiſe for practiſing the Acts of the moſt neceſſary vertues.

ALthough it be the holy Ghoſt which tells us, that by walking from vertue to vertue, we muſt obtayne everlaſting life: and that ſo many virtuous actions, as the juſt ſhall practiſe in this life, are ſo many ſtepps, by which they raiſe themſelves to mount unto Paradiſes yet how great is the number of

Christians who faile exceedingly in this point; and paradventure in all their life scarce rightly frame in their harts one act of true vertue: contenting themselves to recite but vocally some certaine prayers, with other outward religious duties, which are ordinarily voyde of that inward feeling which ought to accompany the same.

And therfore you have here a forme for making Acts of the most necessary vertues to assist such persons as have most need of this instruction, to forme them rightly in their harts: they beinge made, for the greater facility, in the forme of prayer. Which because in few words they expresse the acts of those excellent vertues; it will not be sufficient that they only recite them with their lipps, unlesse therwithall they joyne a diligent attention: and that in pronouncing the words, they also well conceive what they signify; framing in their harts the true sense

end feeling of what they meane.

Acts of the love of God.

WHo am I, my Souveraine Creator, and who art thou, who thus impoſeſt ſo expreſſy on me a commande to love thee? was it not ſufficient for thee, my God, to permit me ſo to doe? and was it not thy abundant goodneſſe to permit thy ſelfe to be belou'd by ſo poore and ſo wretched a hart as mine and with thy grace ther unto to enable me?

Wherfore ſeeing that is thy commande my God, I will obey: and though a wretch and unworthy ſinner; I here in thy preſence proteſt that I will love thee with my whole hart, and with my ſoule and force.

And from hencefourth I chuſe thee, for ever to be the chiefe and Souveraine object af all the pureſt affections of my hart; the accom-

plishment of whose blessed will I prefer before all that is in Heaven or Earth; yea and my deareſt life I would hold moſt gladly employd to testify this my love and due homage vnto thee.

O deare Jesu, king of eternall beauty, and heavenly glory; I will no other inheritance but thee, O divine keeper of my soule, take thou possession of this my hart wich was created for thee, and pierce it with a thousand wounds of pure love, that I may sweetly languish with wholsome sorrow for my having so much offended thee.

Acts of Faith.

O Omnipotent and Eternall God, who hast given me an understanding to knowe thee, and a will to love thee. I here protest before thy souveraine Majesty, that with a firme faith, I doe beleeve what thy holy Church, inspired by the holy

Ghost, propoſeth to be beleeved: to which I intirely ſubmit, as being reveled to her by thee; which therefore I embrace, profeſſe, and by thy grace ſhall perſever in it untill my dying day.

And I doe utterly diſclayme, and diſavow what thy beloued ſpouſe, the holy Catholik Church, condemns. This is the faith which I profeſſe, and wherin I deſire to be found at the hour of my death; and at that dreadfull day of dome to be judgd by it accordingly.

Acts of Hope.

ALl my hope and confidence is in thy mercy, my loving God, and in the ſacred merics of my divine Redeemer Ieſus; by whom I hope for remiſſion of my ſins; and humbly truſt in his great goodneſſe to continue in thy grace to my lives end; and to praiſe and glorify him

with thee, o eternall Father, and with the holy Ghost for all Eternity: *this my hope is laid up in my bosome.* Iob. 19.

And although through humane fraltty I daily offende thee; yet I hope, most gracious Lord by thy divine assistance to amende, and to gaine more strength and constancy against my ghostly enemies.

O Lord of infinit mercy, to whom a sorrowfull ād repentinge hart is alwayes a greateſull ſacrifice, although the multitude of my sins, and great ingratitude might tempt me to despaire, yet certaine I am, my merciſull God, that *a contrite and humble hart thou wilt not dispise.* Psal. 50.

Acts of Adoration.

WIth the profundeſt and most humble respect of my soule, prostrate both in hart and body before thy souveraine Majesty, ô Omnipotent and eternall God: I adore, and

acknowledge thee my ſouveraine Lord, both of my life and beeing, who can againe reduce me to that nothing out of which thou firſt createdſt me: and who by thy meere boundleſſe goodneſſe haſt preſerved me from it till this preſent day: I render thee, ô Lord, all adoration and homage as thy ſubmiſſive and humble creature, depending intirely upon thy bleſſed will and pleaſure.

And conſidering that what honour I am able to render to the merit of thy infinit Deity is ſo inconſiderable, (to ſupply that great defect) I offer to thee, the adoration which eternally thy Saints and Angels ſhall ever render to thee: and my great deſire is, that all the creatures of Heaven, and Earth may bleſſe, adore and glorify thee with endleſſe praiſe for all Eternity.

Acts of thankes giving and gratitude.

I Have merited nothing accordinge to the effect of thy great liberality to me, ô my great God; nor is there any thing in me which could move thee to bestow so great and many benefits both of body and soule on me who am so farr vncapable to render thee due thankes for having created, redeemed, preserved, and calld me to the happy way for my salvation.

Thou hast given me, o Lord, reason both to know and serve thee, and what daily favours hast thou conferd on me? from how many perils of body and soule hast thou carefully by thy fatherly providence preserud me? how great spirituall benefits hast thou bestowd on me by the merits of the bitter death and passion of my most loving Redeemer Jesus? how often hast thou nourisht my

soule at the sacred table with the bread of Angels, whereby to give true force and grace to serve thee.

O how often hast thou awaked me from the mortall drousinesse of sin, by thy heavenly grace; and prevented me by thy holy inspirations from grievously offending thee?

Accept, o heavenly Father, in stead of my defect, all the acceptable workes which Jesus Christ, my loving Saviour, hath offered to thee for me; take this in my acknowledgment of due gratitude for these thy gracious benefits bestow'd on me, and grant that all my life may be a continuall thankes giving to thy divine Majesty; to whom only is due all honour, glory, praise and benediction for ever and ever without end.

Acts of Love towards our Enemies.

THou hast taught me, o God of all love, both by thy word

and example, to love my enemies: yea the whole practise of thy divine life well appears to have been a continuall exercise of doing good for evill; as also was thy death the sovveraine sacrifice to expiate their sins. O grant me grace, I beseech thee, herein to imitate thy charity, and to observe this thy holy commande.

Forgive therfore, sweet Jesus I beseech thee, all those that persecute, and doe me any injury; grant them finall repentance of all their sines, and after a happy perseverance in thy grace, to enjoy thee in eternall bliss.

Acts of Humility.

I Acknowledge, and before thee, my God, doe confesse, that of my selfe I am a pure nothing; neyther any thing could I doe. My extraction is from nothing, and my

inheritame, and proper share is only weackeneſſe, ſin and miſery.

It is thou, o Lord, who haſt drawne me from my nothing, wherrin without thy meere goodneſſe, I had continued for all Eternity; and thither should I againe returne, wer't not thy powerfull hand which continually preſerves me from it.

All this I now ackowledging for truth, what greater follye can ther be then to flatter my ſelfe with vaine eſteeme? nay lett me but paſſe yet one ſtepp further onn, and conſider my innumerable ſins committed againſt this ſouveraine Majeſty; ought not I then to confeſſe my ill deſerving the leaſt of theſe thy ſogracious benefits

I doe acknowledge, to my great confuſion, and thy glory, that I neither have deſerved thy conſolation, nor from thy creatures any aſſiſtance att all; yea should they by thy juſt order, all quite abandon

me, I could have no cauſe to make my complaint to thee.

O when I conſider but what it is to have offended, my God of all glory and Majeſty; I muſt avow that the leaſt of my ſins againſt thee, makes me juſtly deſerve not only that every creature ſhould treade on me; but even to be over whelmed alſo with all ſorts of punishments, and miſeryes.

Wouchſafe, o Lord, ſo deepely to grave this feeling, and true humble knowledge of my ſelfe, into my hart, as it may never weare out; but rather ſerve me as a ſecure antidote againſt all vaine glory, and ſelfe eſteeme; wherby to be diſpoſed ever to enjoy the Spirit of true Humility, and to render all honour and glory, to whom only it is due for tyme and all Eernity.

Acts of true dread and feare.

IF I make but good reflection on thoſe thy words, O Souveraine Jud-

ge of Men; that we are to render thee an accompt of the least idle word; and that according to the talent given us of thy grace, we must render fruit in due proportion; and receive our iudgement proportionably there unto; I should be very senslesse if I should not be strucke with horrour and great feare; considering not only the infinity of my idle words; but also of my grevious sins committed against thee; as also the multitude of thy graces bestow'd on me, whereof I have made so very ill employment.

O my God what shall I say when thou shalst come to judge and question me? what answer shall I make to thee? And were I now to appeare at that tribunal of thy most dreadfull judgment; in what state art thou, my soule? art thou in gracious favour wih thy God, or no? art thou now worthy of his love; or, rather, art thou not in his just disgrace and hatred?

But this whileſt here I live I cannot know: Nay ſhould I with bloody teares deplore my ſins, what certaine aſſurance could I have, that thou haſt pardond me? nay more though thou thy ſelfe affirme it yet ſhould I be ſtill uncertaine, in this life, of my perſeverance.

And have I not therfore juſt cauſe both to tremble and feare, conſidering this great uncertainty of my ſalvation? the many perilous dangers which on all ſides inviron me; the multitude of conſpiring enemies, who ſeeke continually to deſtroy me by all art and induſtry, drawing me to conſent to ſin, and all iniquity.

O my Souveraine Lord, inſpire my ſoule with this wholſome terror, and pierce my hart, and rule my diſordered affections with the ſharp piercing naile of thy feare; to the end that I never more rebell againſt thy holy law. Cauſe by thy grace that this apprehenſion and whol-

ſome feare of thy judgment may ſeparate my hart from what ſoever may diſpleaſe thee: and lett it dedicate and conſecrate to thee entirely, all its actions and affections forthy eternall glory.

Acts for the exerciſe of the vertue of Penance.

WHen I conſider thy infinit Majeſty, o God, who art goodneſſe it ſelfe: and on my part behould my ungratefull rebellion ſo often committed againſt thee; it ſeemes to me a wonder how I durſt ſo impudently offend ſo mighty a power, and ſo good a God.

O what penance can be proportionable to the enormity of theſe my crymes? what ſatisfaction can I make for theſe my faults? alas, should I powre out as many bloody teares, asare the dropps of rayne from all the clouds; or should I expoſe my body to as many torments, as all the

blessed Martyres have endured; all this, according to true justice, could not be able for to expiate one mortall sin; which committed against a God of infinit Majesty, no due reparation can be made for it, but by penance of infinit satisfaction.

It is then to thee alone, my divine Redeemer Jesus, to whom I must recurr; that thou wilst vouchsafe, by thy satisfactions, which are infinit, to supply the want of myne.

But seeing that so thy justice doth require it, that I being the offender, should also on my part make such satisfaction as I can, although not as I ought: I therfore with a contrite and humble hart, grieve and lament for that by my wicked sin I have so grievously offended thee, my deare and loving God; whome I love above all things eyther in heaven or in earth. I firmely purpose, by thy divine grace, rather to dye, then so to offende

againe; but to confesse and doe due penance for my sins committed; confiding in thy infinit mercy, and in the sacred merits of Jesus Christ, to obtaine thy pardon, and to blesse, adore, and praise thee in Eternity.

And now in expiation of my sin, and some reparation of thy honour, so grievously offended therby: I here renounce all pleasures which displease thee. I renounce all friendship which may hinder me from truly loving thee, and I renounce all occasions which may expose me to the danger of loosing thy holy grace.

Grant me, loving and mercifull Lord, the succour of this thy so necessary grace; that by so heavenly a succour, these my good resolutions may be made so hapily efficatious, as to produce the fruits worthy of true penance, which may be gratefull to thee; and enable also me to magnify thy infinit goodnesse, and Eternall Majesty, together

with all thy celestiall happy spirits in Beatitude.

An act of submission and Resignation to the will of God in all encounters whatsoever.

MErcifull Jesu, thy divine will be now and evermore fulfi'ld; for whatsoever doth thence proceed must needs be Good, though flesh and blood may not accord. Wherfore I denying my understanding, sense, will, appetite, and desires: yea disclayming all interest and propriety in my selfe; doe commend into thy gracious hands my soule and body, together with all guifts of nature and grace which thou of thy goodnes hast bestow'd on me; being resolved hence forward not to seeke my owne consolation, my ease, credit, or commodity; but to endevour, that in me, *thy will be donne* in all things, according as thou, my Lord and Saviour, hast appointed.

And therfore, be it thy pleasure to send me sickneſſe or health, honour or contempt, prosperity or adverſity, liberty or reſtraint, life ordeath: welcome for thy names sake be they; and for that thou haſt ſo ordayned them. Only grant, deare Lord, that I may be partaker of thy grace, and continue thy ſervant for ever.

But for ſo much as the holy Ghoſt hath pronounced that the hart of Man is deceiptfull; and therfore hath reſerv'd the ſearch thereof unto himſelfe: if then in any corner of my breaſt, there remaine any ſelf-will, ſelf-likeing, or ſecret reſervation, contrary to this my expreſſe and abſolute Act of Reſignation; let it be thy mercifull worke, ſo to roote out the ſame, as that I may truly, (though not in the like degree of perfection) ſay, as thou, my Lord and Saviour, didſt to thy Eternall Father in the garden, the night before thy paſſion; *not as I will, but as thou wilt*, not my

will, but shine be done.

Graunt, sweet Jesus, euen for thy bitter passion's sake, that I may performe what by thy grace I haue thus resolued, humbly, feruently, faithfully, & constantly, that my ghostly enemy may never haue any just cause to reproach me for my infidelity therein. Amen.

Acts to be made in tyme of affliction or of trouble, either in body or minde.

O Father of mercy, and God of all consolation; it being now the houre ordayned by thy diuine pleasure that I should suffer, I bless and adore thy holy name, desiring to persevere in that due fidelity which I owe thee. I most humbly submit my selfe to the diuine order of thy holy will, as well in all griefe and paine, as in my consolation and joy.

I acknowledge and doe freely

confesse, that the least sin, which I have committed against thee deserves farr greater punishment. And therfore I most humbly thanke thee, O mercifull Lord, for thy so lovingly and so very favorably chastising me.

And notwithstanding all the repugnance nature feeles herein: with a most willing hart I accept thy correction, and most willingly submit to it, in what manner soever it shall please thee to dispose of me: and I will alwayes sincerely say with my divine Redeemer: *thy will be done, not myne.*

Grant me the patience, O heavenly Father, by the sacred merits of thy deare sonne Jesus, which shall be necessary for my well suffering, and then accomplish in me what shall be to thee most pleasing. For to thee I doe intirely abandon my body, my soule, my goods, my life, yea all I have, into the hands of thy fatherly providence; to the end

that both for tyme and Eternity thou dispose of me according to thy blessed will and pleasure.

Acts of mildenesse and meeknesse.

THou O my Lord, who art the true peace; thou lovest to rest in a quiet, mild, and gentle hart: Grant me, I beseech thee, this thy beloved vertue, wherby I may truly banish from my hart all disquiet and impatience; therby to enjoy true solid content of mind; *for the meeke shall delight in abundance of peace.*

Vouchsafe, O Lord that I may learne this lesson of thee, who commandest me to be *milde and humble of hart*, therby *to find true rest unto my soule*: for as no quarrel can be fixt upon a pleasant countenance, and cheerefull minde; so also courteous language and gentle behaviour will conque the grea-

test enemy: the converſation of ſuch a Man is grateful to every company, and yealds both comfort and content to all, for nothing is more pleaſing, then is a ſweet, milde, and peacible humour; nor is there any thing more offenſive and diſpleaſing then is a froward, peevish, and impatient nature.

Acts of Mortification.

THou knowſt right well, my God, that ſuch is the corrupt inclination of Man, that it incits him continually to ſin, and keeps him as toſſed with the contrary waves of unruly paſſions, unleſſe, by needfull mortification he make vertuous reſiſtance thereunto. Grant therfore to me a true mortifi'd ſpirit; whereby to ſubject the fleſh to the ſpirit, my paſſions to reaſon, and my reaſon intirely unto thee.

But oh! how farr am I from enjoying this holy vertue, who give ſo

great scope to my unruly passions, to my disordered affections, as also to my proper judgment and will? Grant me, Lord Jesu, that I may shew this vertue unto others, much rather by practise, then by faire promissing words, and that I may put a carefull watch both over my senses, affections, and passions of hatred, chollar, feare, or love &c. and finally to mortify my unruly will, and to submitt my judgment in all things to thy divine will and pleasure.

Acts of the Vertue of Patience.

NO vertue is more necessary then holy Patience, we being almost continually in occasions for the practise of it, and by the helpe therof, we surmount the greatest difficulties: whereas an impatient Man refusing sinfully to submit to Gods decrees (who is the Author of all our sufferings) in as much as they cannot be resisted, he is most

unreasonable; and by that meanes, he begins his Hell, even in this present world. And as that Man is of all others living the most happy, who is of all others the most patient: so on the contrary, he is most miserable, who is most impatient. Thy heavenly grace therefore, O loving God, enable me to practise this so great a vertue, and to avoyde the contrary, which is so dangerous a vice.

Vouchsafe, O gracious Lord, that I may but well reflect upon thy long great patience in suffering my perverse and many sins against thee. And secondly conceave how justly I have deserved to suffer farr greater evils, without comparison, and them too, eternally. And therefore what afflictions soever shall befall me; I resolve by thy holy grace to suffer patiently for thy sake, and in hopefull expiation for my sin.

Acts of Perseverance.

IT is upon Perseverance, my God, on which depends the assurance of salvation, all former resolutions, and good purposes whatsoever, without it, were but lost labour, and in vaine; for he only that persevers shall be crowned with victory, and will save his soule; which is a reward indeed sufficient to encourage us to give the present moment of an uncertaine life, for to never-ending a Blisse.

O happy perseverance, which winns such a glorious crowne! and without it, to small purpose it would be with Judas well to begin the holy practise of vertue, unlesse by the help of mortification, we shall persever to the end. Yea our damnation would be much the greater for our neglect of Gods holy grace.

Strengthen my soule, O my souveraine Redeemer, with this happy

vertue of perſeverance in holy patience and conformity in all adverſity, as well as in proſperity; in ſickneſſe, as in health; in poverty as in wealth; in contempt and calumny, as in proſperity and praiſe, or higheſt favours from Men. For our beginning well, is the effect of Gods grace; but our not perſevering is ſinfull neglect, and deeply deſerveth punishment.

O what cauſe of horrour and juſt feare have I, to conceive for my ſo great inconſtancy in perſevering in ſo many good purpoſes and pious reſolutions, which thy great goodneſſe, my loving God, hath vouchſafed ſo frequently to inſpire me, with I falling from like warme to be key-cold, and thence unto totall neglect of what I was bound to doe. But thou my mercifull Lord, although thy great mercy hath thus long expected me with much patience for my amendment; yet further preſumption may juſtly draw upon me

thy wrath, and my endlesse punishment: which he prevent who hath payd with his most precious blood soe deare a ransome to satisfy the justice of his Eternall Father; with whom and the holy Ghost, three divine persons, and one living God, *be benediction, and glory, and wisdome, and thanks-giving, honour, and power, and strength, for ever and ever Amen.*

A Collection of some few holy maximes, pronounced by the sacred mouth of Jesus Christ, whereby the vertuous soule may see how different they are from the perverse maximes of the world, which she ought most carefully to fly.

BLessed are the poore in spirit, for theirs is the kingdome of heaven. Matth. 5. 3

Master well how formely opposit to this divine maxime, is that of the world, which compts them only happy who are every way rich, both in wealth and able to make most shew and glory in vaine florishing it. But our divine Redeemer, begun the publishing of his Ghospel, by declaring to his disciples wherein the true Beatitude of this life did consist: and therby to disabuse them of the false opinion amongst the people of this world; who though they all doe naturally seeke for happinesse, yet taking a quite contrary way for it, they cannot enjoy it: some spending their whole tyme and labour to pourchace vaine worldly honour, or deluding pleasures: others are as earnest to hurd upp sordid wealth; as no lesse pensive afterwards in preserving it. All which great follie, proceeds from guiding themselves by the false principles of this world; and neglecting the counsell of their heavenly Maister Jesus Christ. For

the world and its concupiscence doth so strongly possesse their harts, that they become incapable to give eare to his doctrine, which is only to conduct us to Beatitude.

And therefore it is no wonder, if that which Jesus Christ proposeth here for happinesse, seeme rather misery to the wordly eyes of Men; whose thoughts not going beyond this present life, which being but truly misery in it selfe; it can no otherwise make us happy, but only as it serves to help us to gaine that other of endlesse Blisse.

2.
Math. 5.

Blessed are those who mourne, for they shall be comforted. This seemes no lesse contrary to the sense of worldlings, then the former. But to understand how our Beatitude can consist in teares and mourning; we must consider, that by sin we are banish'd people in this world, and that all our felicity consists in the hope of our restablishment and pardon, by mourning, penance, and penitent

teares. And hence it is, that mourning is the ground of our Beatitude.

3 Math.11 *Learne yee of me, who am milde, and humble of hart, and you shall find rest to your soules.* This mildnesse and humility of hart is esteemed by the vogue of this world to be but dulnesse, unmanlinesse, and weaknesse of hart. They falsly judging that true courage and generosity must shew their Passion for the least offence, or disrespect, which their selfe esteeme conceives: and thereupon engage themselves in great and dangerous quarrels, with rest lesse disquiet of mind: whereas the contrary is very happily enjoy'd by the meeke and humble of hart.

4 Math.5 *Blessed are they who hunger and thirst after justice, for they shall be filled:* that is, they who have ardent and earnest desires for the glory of God, by accomplishing his Commandements and holy will. But according to the maxime of the world, we hun-

gar and thirſt much rather after our corrupt ſenſualities, which bend all our thoughts and deſires much rather to the tranſgreſſion of his diuine law; wherby we can never hope to be ſatiated, no more then was the prodigall child with empty huskes, the proper food for ſwine.

Bleſſed are the cleane of hart, for they ſhall ſee God: that is, by a cleare viſion in Beatitude. But the maximes of the world, which tye our harts to creatures by affection make them become defiled, and impure; and thereby obſcure their ſpirituall ſight from beholding God. 6 Matth 5

Bleſſed are thoſe who ſuffer perſecution for iuſtice; for theirs is the kingdome of Heauen. But by the maximes of the world quite contrarie, they are accompted to be moſt miſerable: and hereby not to murmure in ſuffering ſuch perſecution, the godly obtayne the reward of eternall felicity; the worldlings, by ſeeking vniuſt reuenge, 7 Matth 5

with indignation, and wrath; doe caſt their ſoules into the endleſſe flames of Hell.

8 Luke 6, 38 *Give and there ſhall be given to you, &c. for with the ſame meaſure that you doe meaſure it ſhall be meaſured to you againe.* But ſelf-intereſt being the great maxime of this world: its practiſe is to take, and obduratneſſe of hart not permitting them to exerciſe this holy charity in releeving the needy and afflicted poore, according to their owne meaſure; *they muſt expect juſtice without mercy*, becauſe *they ſhewed no mercy.* Saith S. James.

9 Luke 6. 25. *Woe to you that now doe laugh, becauſe you ſhall mourne and weepe.* Bleſſed S. Auguſtin upon due reflexion on this holy maxime, did often begg of God, here to cutt and burne, and not to ſpare him; thereby to ſpare him eternally. But the wicked maxime of this world is to paſſe their dayes in preſent delight,

and jolity; although in a moment they descend into Hell for ever.

10. *But I say to you, love your enemies, doe good to them that hate you, and pray for them that persecute, and abuse you.* Our divine Redeemer Jesus, both by his words and example hath recommended to us the practise of this holy maxime: his whole life being a continuall exercise of doing good for evill. But the wicked maxime of this world, now contrariwise, for an imaginary honour (as they conceive it) to revenge a wrong will put all at stake; their body and soule, Gods honour, and their neighbours damnation, by that diabolicall practise of their duels.

Math. 5. 43.

11. *If one strike thee on the right cheeke, turne to him also the other.* What hereby we are taught by Christian patience to doe for gayning an enemy, the world houlds it great baseneſſe of mind, not to take full reparation by unlawfull revenge.

Math. 5. 39.

12 Matth. 5 40 *To him who will contend with thee in judgment, and take away thy coate; let goe also thy cloake unto him.* This charitable maxime though given us to avoyde disquiet, contention, and breach of charity: yet worldlings accompt it meere follie; and make small scruple to gaine an unlawfull suite; although to the great prejudice of their owne soules, and totall temporall unjust ruyne of their poore neighbours livelyhood.

13 Luke 6 41 *Why seest thou the mote in thy brothers eye; but the beame which is in thy owne, thou considerest not,* by this divine maxime we are advertised to looke well to the amendment of our owne faults, much rather then to observe those in others. But the sinfull maxime of the world, is to cover and conceale our owne great defects, and to discover, and publish much losse in your neighbour.

14 Matth. 6. 3 *But when thou doest an almes deed, let not thy left hand know what thy*

right hand doth. This holy maxime doth teach us to hope by well doing to obtayne a recompence in Heaven: but the Spirit of this world, by seeking to be pay'd by the vaine glory of Men; their merit can be no other, but only the due punishment of their sin.

15 *When thou doeſt faſt, annoint thy head, and waſh thy face; that thou appeare not to men to faſt.* This holy maxime gives us the ſame inſtruction; as the former: and to avoyde hypocricy by vaine diſſimulation. Matth.6 16

16 *Heape not up to your ſelves treaſures on the earth; where the ruſt, and moth doe corrupt; and where the theeves doe digg through, and ſteale.* The maxime, which wordlings doe ſo generally practice; is not only quite contrary unto this holy counſell of Jeſus Chriſt, but alſo even to reaſon it ſelfe; they ſpending all their paine, and induſtry for mere temporall wealth; which they well Matth.6 19

know must be left unto others to spend; and themselves only also charged with a very dangerous accompt for all; and for which their eternall felicity may be greatly in danger.

17 Math.6 34 *Be not carefull therfore for the morrow; for the morow shall be carefull for it selfe.* After our humane usuall industry employd; then for the rest, we must wholly place our confidence in God: But the wordly maxime is with restlesse solicitude to make it the whole employment of their mind; which should give also place to better thoughts.

18 Math.6 33 *Seek therfore first the kingdome of God, and his justice; and all these things shall be giving you.* The wordly irreligious maxime, as contrary vnto this; perswads us first, and principally to labour for our temporals; which argues the putting much more confidence in our owne humane industry, then in the divine providence of God; which is sin-

full and great impiety.

All things therfore whatsoeuer you will that men doe, doe you also to them for this is to you the lawe, and the Prophets. By this holy maxime, we are taught by Jesus Christ the Commandement of loving our neighbour, as our selfes. But experience makes it too manifest, how greatly contrary the wordly maxime is there unto; which having interest, for its guide; must needs be defective in this holy rule of charity. 19 Matth. 7 12.

Broade is the gate, and large the way that leadeth to perdition; and many there be that enter by it. How narrow is the gate, and straite is the way that leadeth to life; and few there be that finde it. The great truth of this divine maxime is plainly confessed by all; and experience makes it manifest. Yet such is the besotted follie of men, (with the present deluding follies of this world) that they neglect as well to gaine the eternall felicity of Heaven; as be found

also to avoyde the never ending flames of Hell.

21 math. 10 28 *Feare yee not them that kill the body, and are not able to kill the soule: but rather feare him that can destroy both soule and body in Hell.* This maxime is given to deterre us from sin, whereby God is offended, and our soule put in danger to be lost. But sensuall people are so bwitched with their temporall affaires, and their affection so fastned to the transitory contents of this world; as they neither feare the offending of God, nor the exposing their soules unto endlesse perdition thereby.

22 math. 10 38. *He that taketh not up his crosse, and followeth me; is not worthey of me.* This holy maxime teacheth us, that Heaven is not purchased, but by bearing the crosse of tribulation: contrary to the maxime of this world, which perswads us here to seeke our paradise of pleasure, and content. But Paradise being only one, it cannot be found,

be found; both in this world, and in the other.

The kingdome of Heaven suffers violence; and the violent beare it away. The violence, meant here by this holy maxime, is in curbing and ruling our passions and disordered affections: to which the maxime of this world allowes full scope and liberty; accompting that, but an effect of magnanimity, which is the guilt of sin. 23 matth. 11. 13

He who seekes to exalt himselfe, shall be humbled: and who humbleth himselfe shall be exalted. Jesus Christ hereby doth teach us, that to seeke vaine glory, and the praise of Men, is but to loose the same; and that flying, and contemning it, is the true meanes to obtayne it. But the maxime of this world is to seeke and earnestly to runn after it, and therefore we see by experience, that they are like those who runn but after a shadow, which, as fast as we runn after it to catch it, so fast it flyes from 24 math. 23

us: although it followes them who fly away from it.

25 math. 6 *Where is your treasure; there is your hart.* This divine maxime doth advertise us to labour for, and (as S. Paul exhorts us) to gust *and relish what is above, where Christ sits at the right hand of God, and not what is upon the Earth.* But worldly people have their harts so fast fixed upon the transitory affaires, and vaine contents of this present life; that their thoughts, and industry are least of all upon what is eternall.

26 math-20 16 *Many are cal'd; but few are chosen.* This holy maxime is given us by our divine Redeemer; to prevent our bould presumption; who being cal'd unto the profession of his holy faith; neglect to animate the same with the life of good workes; without which, faith it selfe is but dead, and of no effect for our election unto beatitude; as well appeares by that most dreadfull sentence at the day of doome, against the re-

probate; who are not condemned for their want of true faith, but for their not having accompanied it with good workes; for which, with a woefull *goe yee cursed into internall fire &c.* they are excluded everlastingly from Beatitude.

He who persevers to the end; shall be saved. It is only perseverance, which gayneth the crowne of victory; and we must give this moment of our life to get it, but the pernicious worldlings maxime prefers the enjoyment of this uncertaine moment in their vaine deluding pleasures and contents, before the purchace of heavenly blisse; which they might have gain'd at so easy a rate; yea and with lesse torment both to their body and minde, then they take to be condemned to the eternall flames of hell. 27 matt. 10.

***

**

*

Devout prayers to be ſaid, ſome daily; and others at conuenient oportunity; as each one ſhall beſt make choyce.

IT is moſt certaine that prayer is abſolutely neceſſary for our ſalvation: it being ſo that God will never beſtow on us his graces requiſit thereunto, but by the meanes of holy prayer, Wherby we demande the ſame: by this he preſerves us alſo humble, and acknowledging; that of our ſelves, we are able, neither to reſiſt our enemies, nor to fly ſin, nor practiſe vertue; wherby to worke our ſalvation; but that from him muſt proceed all needfull ſuccour to obtayne that Bliſſe. No, we neither are able to begin to doe well; nor

to persever, without the speciall grace of God; which is obtayned by holy prayer. Yea, like as the body cannot live without respiration and ayre: so neyther can the soule long continue in the life of Gods grace, without the needfull exercise of prayer; which is as necessary for the soule, as is water for plants; without which, as they could produce no fruit: soe neither can the soule without prayer be able to bring fourth the fruit of true vertue and piety. The necessity of this holy vertue of prayer is such, as our divine Redeemer tells us; that *it behoveth alwayes to pray, and not to be weary*. Yea, *without intermission pray* (saith S. Paul) which is not to be understood, by continuall vocall prayer, for that is impossible; but that with a pure intention we alwayes praise God, and direct all our actions to his glory, whatsoever we doe. Luke 18. 1. 1. Thess. 5.

Finally to pray fruitfully, and as

it may be moſt gratefull to God: we muſt conſider with whom we treate; and who we are that treate with him; and greatly to humble our ſelves thereat, withfeare. Secondly conſider that he is our Creator, our Redeemer, and our judge. Now as he is our God, adore him: as he is infinitly good, and bountifull, love him; as he is juſt, feare him: in regard of his benefits, bleſſe and be thankfull to him. And laſtly as our Father; let us recurr to him for all our neceſſities, with much hope and humble confidence in all our wants and neceſſities.

Eccleſ. 18. 23. *Before prayer, prepare thy ſoule and be not as a Man that tempteth God.*

A prayer to the moſt ſacred and Bleſſed Trinity.

O Eternall Father, by all Creatures to be adored. I a moſt

wretched ſinner doe offer unto thee for my innumerable offences, and for the ſins of all the world the bitter death and paſſion of thy divine ſonne, our merciſull Lord and Saviour Jeſus Chriſt: I offer to thee his labours, his faſtings; all his toylſome wearieſomneſſe: his watchings, his prayers; his teares, his humility, his patience, and his charity. I offer to thee his ſuffered contumelies, his paines, his ſtripes, and dolorous wounds. I offer all the dropps of his moſt precious blood. I offer alſo here the merits of his ever immaculate and pure Virgin-Mother; and of all the holy Saints in Heaven.

O bleſſed Jeſus, my loving Saviour. I render thee moſt humble thankes for thy innumerable benefits beſtowed on me, though moſt unworthey. For thy miraculous incarnation and chaſtly pure Byrth: for thy holy life and converſation: for thy moſt ignominious death and

passion. Make me, I beseech thee, partaker of thy sacred merits; and vouchsafe that by the imitation of thy vertues, I may be found a living branch in thee, who art the true vine of everlasting life.

O Holy Ghost my comforter, I commende to thee my soule and body; the beginning, and ending of my life; grant me grace, and true repentance for all my sins, whereby, and by thy infinit mercy to be purified from them all, before I depart from my mortall body. To thee O Lord I wholy commit my soul and body; my life, and death; my tyme and my Eternity; defend and keepe me, thy unworthey servant, from all evill; illuminate my understanding, guide my will; strengthen my spirit against pusillanimity; and keepe in me an humble hart, that it fall not into pride or presumption, give me true faith, firme hope, with sincere and perfect charity; that I may wholy delight in thee; that with my who-

le hart and ſoule I may love thee, and every way fulfill thy moſt bleſſed will and pleaſure.

O holy and bleſſed Trinity, God omnipotent, to thee I moſt humbly commende all my affaires, both ſpirituall and corporall. I commend unto thee my benefactors, my kindred, friends and enemies; and all for whome I ought to pray, or who have deſired me to pray for them. I commend unto thee, the whole Catholick Church; renewe in it, I beſeech thee, purity of life; Nourish and keepe amongſt the true members thereof mutuall charity, that with their whole harts and ſoules they may love thee. Such as doe erre, call backe to the way of truth; extinguish all hereſies: comfort, and releeve all troubled minds and conſciences, as alſo ſuch as are oppreſſed, either with internall temptations, or corporall calamities. Amen.

A devout forme of thankes-giving, with an humble craving of all requisite vertues.

BE mercifull unto me, O God, according to they great mercy; and according to the multitude of thy mercies blot out all my offences.

I a most wretched sinner, doe hartely desire in all humility to adore and worship thee, to render unto thee immortall praise, and tankes-giving for all thy blessings, especially for that unspeakable charity, wherin thou didst send downe thy only begotten sonne into this vale of teares for the worke of our redemption. O mercifull Father, I the least of all thy servants, doe magnify and praise thy ever glorious name; for his holy Incarnation and Nativity; for his pouerty and familiar conversation; for his heavenly doctrine and miracles; for

his death and Paſſion; for his Reſurrection and Aſcention.

I yeald unto thee all poſſible thanks for that divine myſtery of his precious body and blood in the venerable Sacrament of the Euchariſt; wherewith we are ſpiritually and ſtrongly nourished, we are cleanſed and ſanctifi'd, and our ſoules made partakers of all heavenly grace and benedictions. I give thee harty thanks, that me, a handfull of duſt of no value, thou haſt vouchſafed firſt to waſh with the lavor of baptiſme to remiſſion of my original ſin: and after convenient tyme, thou brought me by the light of thy holy grace to the profeſſion of the only true ſaving faith.

I humbly thanke thee, that from my cradle thou haſt nourisht, cloathed, and cherished me; ſupplying all things neceſſary for the reliefe and maintenance of this my preſent life.

I evermore extoll and magnify

thy holy name, that in great mercy thou hast hitherto spared me; albeit from my youth I have wantonly ryoted in manifould excesses; thou patiently expecting, till by thy grace I might be awaked from the sleepe of sin, and reclaimed from my vanities and wicked life. For hadst thou dealt with me according to my demerits, my soule long ere this, oppressed with innumerable sins, had been plunged into the bottomelesse gulfe of Hell.

In respect of all which thy mercies, graces, and blessings; I desire that my hart may be enlarged to render thee a more ample tribute of praise and thankes-giving, then hitherto I have done.

And now for those things, whereof I stand in need, and most desire to obtayne at thy hands. First O my God never leave me I beseech thee unto my selfe, but let the bit of thy chast feare be ever in my jawes, to curbe and keepe me within the com-

pase of thy obedience, that I may dread nothing so much, as in the least sort to offend and displease thee: for which cause let thy holy love so temper all tryals and temptations which happen unto me, that I may profit, by them. Thou, my Creator, knowest how fraile I am and that my strength (of my selfe) is nothing.

Moreouer, O heavenly Father, even for the venerable and profound humility of thine only sonne Jesus, I beseech thee, that thou wouldst keepe farr from thy servant, all pride and hautinesse of mind, all selfe-love and vaine glory, all obstinacy and disobedience, all craft and hurtfull dissimulation: that I may cast downe and tread under my feet the Spirit of gluttony and lechery; the spirit of slouth and dulnesse; the spirit of malice and envy; the spirit of hatred and disdayne; that I may never dispise, nor contemne any of thy creatures; nor preferre my selfe be-

fore others; but, ever little in my owne eyes, think the beſt of others, and deeme and judge the worſt of my ſelfe.

Inveſt me, holy Father, with the wedding garment of thy beloved ſonne, the ſupernaturall vertue of heavenly charity, that I may love thee, my Lord God with all my hart, with all my ſoule, and with all my ſtrength; that neither life nor death, proſperity nor adverſity, nor any thing elſe may ſeparate me from thy love. Grant that all inordinate affection to the tranſitory things of this world, may daily decay, and dye in me; that thou alone maiſt be taſtfull, pleaſant and ſavoury to my ſoule.

O moſt gracious God, give unto thy ſervant, an humble, contrite, and obedient hart, and underſtanding alwayes occupied in honeſt, vertuous cogitations; a will tractable, and ever prone to the better, affections alwayes calme and mode-

rate; a watchfull custody of my sen-ses, that by those windowes no sin may enter into my soule: a perfect government of my tongue that no corrupt or unseemely language may proceed from my lipps, that I may not busy my selfe in the faults and imperfections of others, but rather attend to the amending of my owne.

And finally so long as I am detay-ned in this prison of my body, and exiled from my heavenly country, let this be my portion, and the com-fort of my banishement; that free from all immoderate wordly cares, and pensive sollicitude of this pre-sent life, wholy devoted to thy ser-vice, I may attend only to thee; I may cleave unto thee, I may rest my soule in thee, and sitting in silence, I may give way and entertainement to thy heavenly doctrine, to the good motions and inspirations of thy holy spirit. In these sweet exerci-ses let me passe the solitary houres.

of my teadious pilgrimage, with patience, expecting the shutting up of my dayes, and a happy end of this my miserable life.

And grant, O thou lover of mankind, my Lord and my God, that when this my earthly tabernacle shall be dissolved; being found free from all pollution of sin as after baptisme, I may be numbered amongst those blessed soules, who through the merits and passion of thy deare sonne, are held worthey to raigne with thee, and to enjoy the glorious presence of the blessed Trinity, Father, Sonne, and holy Ghost, to whome by all creatures in Heaven and Earth be rendred praise, and thankes-giving, world without end. Amen.

A prayer to the blessed Virgin, as also to the holy Saints and Angels.

O Blessed Virgin, mother of my divine Redeemer, have pitty

on me a most wretched sinner: I devoutly salute and honour thee, O glorious Queene of heaven, and powerfull advocate of all distressed soules; obtayne for me, I beseech thee, of thy deare sonne Jesus, the remission of all my great offences; obtayne for me perfect charity, and profound humility, true mortificatiō and forsaking of my selfe: obtayne for me constant patience, refrayning, and temperance of my tongue, and senses: obtayne for me purity, simplicity, and sincerity of mind; and that I may be one according to the harts desire of thy divine sonne my loving Saviour.

All haile O immaculate Virgin of whom Christ Jesus the brightnesse of his Fathers glory would be borne, and whome with thy precious milke thou didst feed and nourish. O blessed mother of true compassion, assist my weakenesse in all my temptations and necessities, in all my perils of sin, and

in the houre of my death; that by thy powerfull interceſſion I may be protected againſt the dangerous aſſaults of my ghoſtly enemies, and obtayne the needfull help to dye in the happy perſeverance of Gods holy grace.

O ye Angelical bleſſed ſpirits, pray for me; and thou eſpecially, my holy Angel, the faithfull keeper of my ſoule and body; have thou faithfull care over me. O all ye holy ſaints of God, who have paſſed over the troubles and vexations of this exile, and attayned moſt happily the ſecure reſting port of your celeſtial beatitude: I moſt humbly crave your protection: help me with your powerfull interceſſion, both now and in the houre of my death. Amen.

An other prayer to the B. Virgin.

REmember O moſt pious Virgin Marie Mother of all conſolation

never yet was it kowne that any; who in tribulation made their recourse for succour, by the happy assistance of thy gratefull prayers, and powerfull credit with thy deare sonne Jesus, was ever refused or forsaken by thee. Wherefore in this assured and humble confidence, I a most sinfull soule, make my recourse unto thee, O mother of true pitty, with sighs and repentant teares, from a devoted hart, I doe earnestly cry and humbly crave thy help. Refuse not therfore with wonted compassion to behould my weeping hart, and to give eare to my instant cry: that by thy celestial favour, I may be forgiven by thy divine sonne Jesus, my mercifull and only Redeemer. Amen.

An other prayer to the same.

O Glorions and incomparable Virgin, most truly *mother of God*, and Queene both of heaven and Earth: although thy glory ex-

ceeds without compariſon what honour ſoever we are able to render thee: yet that excellency which moſt excells in thee, conſiſts in true conformity unto the will of God, who is thy Father, thy ſpouſe, and thy only deareſt ſonne: from whence it proceeds, that nothing is refuſed thee: for thou demandeſt nothing, but what is pleaſing unto him whom nothing can reſiſt. Be pleaſed therfore, O Mother of pitty, and after God, my only hope, to make powerfull interceſſion for me, for my friends, kindred, benefactors and enemies, and for all ſinners whatſoever: to the end that we may behould thee in that celeſtiall habitation, there with thee, to praiſe and glorify the moſt ſacred Trinity for all Eternity. Amen.

An other prayer to the ſame.

O Glorious Virgin, Mother of God, moſt pleaſing temple of

the Divinity, the ſacred veſtry, wherin the ſecond perſon of the bleſſed Trinity was inveſted by the holy Ghoſt with our humanity, the gate of Heaven, and my ſecond hope. I beſeech thee, O glorious Virgin, that in thankes-giving for the love which God hath sheud to thee, as to his Mother daughter, and beloved ſpouſe, thou wilſt vouchſafe to take me this day, and for the whole courſe of my life, into thy ſingular protection: procure that my actions, words. and intentions be alwayes pleaſing to thy divine ſonne Jeſus: that I may live to him, and dye for him. Amen.

A prayer to the Holy Ghoſt.

O holy Ghoſt, our heavenly comforter, we humbly beſeech thee by that ſtraite union, (or much rather unity) which is betwixt thee. and the two other divine perſons:

unite so happily by thy celestial help, my will in all things most perfectly unto thine; that by this happy subordination, I may obtayne that blessed end, for which I was created. and be therby united with thee, here by grace, and by glory in Eternity. Amen.

A prayer before the B. Sacrament; or before Communion.

I Adore thee, O true bread of Angels, the God of life, the eternal Fathers spendor, and Heavens beauty. Behould one here present before thee, full both of feare and confidence. I approach by thy command, in true simplicity of hart, and firme beleefe; truly confessing that thou art both God and Man here present in this most holy sacrament: to which I approach, O Lord, as an infirme, to the phisition of life; as one defiled, to the fountaine of mercy: as one blind, unto eternal light,

and as in great want and neede, to the Monarch of heaven and earth.

O my hope, my only health, my glory and all my content: vouchsafe to rejoyce the hart of thy poore servant, which burnes with desire to receive thee into my poore and unworthey habitation; yet please to blisse it, as thou didst that of little Zachee. Alas! my Lord, it is most unworthy, as being so very uncleane; yet thou comming for the salvation of sinners into this world, disdaynedst not to be borne in a stable amongst brute beasts; vouchsafe now likewise, I beseech thee, and for my salvation sake, dispise not the uncleane manger of my soule full of brutall and unbridled passions; returne once more to soule leapers, and converse againe with Publicans, as thou didst in this world; or rather, O my omnipotent God, descend once more into Hell: for so alas! I ought to call my darke, my miserable, and tormented soule.

But seeing that such is thy mercy, as whersoever thou vouchsafest to enter, thou never failest there to leave markes of thy grace, and much benediction; I confide, my loving Lord, that thou wilst doe the like to me. Enter therfore vnder this my poore roofe, and render it worthy of thy presence, purge it of all impurities, dissipate the obscurity of its darkenesse, replenish it with thy divine light, and adorne it with the guifts of the holy Ghost.

Thou knowst well, deare Lord, my want, as one poore and naked before thee, much press'd with great hungar and misery: but thou being the bread of life, comfort my sighing sobbs, dismisse me not fasting from thy delicious table, least I faint in this my pilgrimage: but rather graunt that fortifi'd by thee, I may, with holy Elias, arrive to the mountaine of eternal felicity.

I most humbly beseech thee, my merciful and clement God, and by

this

this thy incomparable charity wherof thou giveſt ſo great a teſtimony by thy loving inſtitution of this moſt bleſſed Sacrament: I beſeech thee to grant me grace to receive it with true contrition and ſorrow for all my ſins, with feare and due reverence; with devotion and faith, fervour, love and convenient purity to ſo ſublime a myſtery; and grant alſo, I beſeech thee that, I may receive not only the Sacrament of this thy precious body, but therewithal the grace and vertue of the Sacrament; for the ſupporting my weakeneſſe, for the healing my infirmities, for the confirming my hope, for the ſuppreſſing my paſſions, for the fortifying my faith, for the inflaming my love; to enlighten my underſtanding, to be my companie in banishment, and ſpirituall nourishment to my ſoule: and finally to the end that by the help of this celeſtiall food of my ſoule I may be united, transformed, and made all

one in will and desire with thee, who liveſt and raigneſt with the Father and the Holy Ghoſt for ever and ever Amen.

A prayer to obtayne a fervent love towards God, our neighbour, and our enemies.

O Merciſull and divine Redeemer Jeſus who haſt washt us with thy precious blood, and given thy ſelfe to death for us; thou haſt been reputed with the wicked, and moſt cruelly wounded for our iniquities, brouſed, and abuſed for our offences; and by thy ſtripes haſt made us whole. I beſeech thee, O Lord, for this thy ineffable mercy and charity to powre into my hart the unquenchable heate of thy heavenly grace, ſo that the fire of thy charity may perpetually burne, and worke within me; and that there may alwayes grow in me ſuch a continuall chaſt and never failing

affection of pitty, benevolence, and piety, as extendeth it self to all creatures, through the love and contemplation of thee.

Fill, O Lord, I beseech thee, my soule, my senses, and desires with fervent and perpetuall charity, that in all things, and above all I may most hartely love thee, and that according to thy good will and pleasure I may love my neighbour in thee, and for thee. Grant me grace I humbly beseech thee, that with all my hart I may, to thy glory, love, search, and advance the salvation, profit, and commodity of every one.

Grant me, O Lord, to love mine enemies with sincerity, both in word and truth, take from me all bitternesse of mind, wrath, anger, disdayne, envie, and whatsoever is against or contrary to pure and sincere charity; so that in all sincere simplicity of hart, I may have a good opinion of all, may judge no Man rashly,

but love every one in thee with holy and harty affection, and that I may shew them both in words, and workes, all ſweetneſſe, all clemency, and true love.

A prayer that we may receive the B. Sacrament before our death.

O Almighty and moſt merciful Lord, I praiſe and give thee moſt humble thankes for having ſo graciouſly made me ſeverall tymes partaker of that divinly great miſtery of thy holy Sacrament, and therby to be fortifi'd and greatly comforted with thy bleſſed preſence. O heavenly Father, let every tongue bleſſe thee, let every creature laud thee for this ſouveraine guift of thy divine bounty; for which, with them, I alſo offer and preſent to thee, my God, all the praiſes of the Angels, and of all the Elect which alreadie doe or

ever shall enjoy thee in Eternity.

And I beseech the, O deare Jesu, the gracious Redeemer of my soule, that at the houre of my death, thou wilst vouchsafe to visit me with this thy gracious presence in this most blessed Sacrament; and by thy grace, prepare my soule, I beseech thee, by a faithfull and contrite confession, wherby to make it a pleasing habitation for thee, true God and Man, my loving Saviour. Forgive my former many trespasses, by the sacred merits of thy bitter death and passion, and that I may end this my mortall life in the finall perseverance of thy grace.

O God omnipotent have mercy on me for the love of thy deare sonne Jesus, the life of all that shall be saved. O Jesu equal God with the Father and the holy Ghost, conserve and keepe me in thy grace; suffer me not to be drawne from thee, through any subtile persuasion of my ghostly enemy. O Holy Ghost

proceeding from the Father and the Sonne, the comforter of the elect, and inspirer of all good guifts; repleinish my hart with all charitable desires and heavenly inspirations necessary for my salvation. Grant this O holy Trinity, for the bitter passion of our divine Redeemer Jesus and by the merits and intercession of the glorious Virgin Mary, and of all the blessed Saints and Angels Amen

A prayer to demand heavenly vertues and good life.

GRant vnto me, O mercifull God, ardently to desire such things as are pleasing vnto thee, prudently to accomplish them to the praise and glory of thy name. Grant me, O Lord my God, that I faile not betwixt prosperity and adversity: that in the former I be not too much puffed up, nor in the latter too much dejected; that I may joy or sorrow at nothing, but at

what leadeth unto thee, or draweth away from thee: that I covet to please none, nor feare to displease any, but only thee. Let all transitory things, O Lord, become vile unto me, and let all that is pleasing to thee, be for thy sake most deare unto me. Let that joy be but teadious to me, which is without thee, and let me desire nothing out of thee. Let that labour delight me, O Lord, which is for thee, and let all ease be unpleasing to me which is without thee. Make me, O Lord obedient without contradiction, poore without murmuring, chast without corruption, patient without repining, humble without baseneſſe, merry without diſſolution, sad without dejection, quick without levity, fearefull without deſpaire, true without doublenesse, doing good without preſumption, to correct with diſcretion, to edify without diſſimulation. Grant me, O Lord my God, an understanding knowing thee, a diſ-

gence seeking thee, a wisdome that may finde thee out, a conversation pleasing to thee, a perseverance faithfully expecting thee, and a confidence finally embracing thee, to be pearced with thy paines through penance, to make use of thy benefits to thy glory, and my owne souls good; and at length by thy grace to enjoy thy glory, there to praise and magnify thee for ever and ever. Amen.

A prayer of praise, of thanksgiving, and of magnifying God.

ALmighty and most mercifull Father, unto thee all the heavenly company of the celestial citty doe incessanty with due reverence sing continually glory and everlasting praise. Thee, O Lord, al Saints, and holy soules doe laud and magnify with condigne honour, and as to whom all praise and glo-

ry is moſt due: nor is there any creature that can ſufficiently, according to thy worthineſſe, give ſufficient praiſe to thee.

For thou art that unſpeakable, incomprehenſible and everlaſting goodneſſe. Thou, O Lord, haſt made me, and by the merits of the bitter paſſion of thy moſt bleſſed ſonne, (which he vouchſafed to ſuffer for mans ſalvation) reſtored me to grace and favour. To thee only is due all laud and honour. O ſouveraine Lord, I miſerable wretch, a creature of thy making, a ſilly worme of the earth, have a good will to praiſe and magnify thee with all my hart and ſoule; but without thy ſpeciall grace I am but faint, and wonderfull weak. Wherfore I come to thee, my God, my life, my ſtrength, my hope, and only comfort, to crave thy mercy and grace, to give me power to praiſe and honour thee, and that all I doe may be pleaſing and acceptable unto thee.

Grant me the light of thy grace, that my mouth may ſpeake, and my hart ſtudie thy glory, and my tongue may only be employed in the ſong of laud and praiſe to thee. But becauſe all praiſe in a ſinners mouth is baſe and vile, and that I manifouldly have offended with my lips; thou therfore cleanſe, ô divine Jeſu, my hart from the foule filth of ſin: ſanctify me, moſt powerfull Lord and Saviour, and make me worthy to magnify thee. Let thy divine ſweetneſſe wholy poſſeſſe my mind, and feed my ſoule with the delight of celeſtiall cogitations. Separate it, O Lord, from the love of all viſible things, and incline it to the ſtudie and meditation of inviſible.

O Almighty God, inſpire thou my hart, that I may continually give thankes and honour unto thee.

Grant me grace that in this pilgrimage and vale of miſery, I may ſo praiſe thee, that through thy grace and mercy, I may be aſſociated

to their blessed fellowship who see thee everlastingly, and singe praises to thee, world whithout end. Amen.

A prayer of thankes-giving, and of craving divine favour.

O Most mercifull Lord Jesus, in remembrance of thy blessed Incarnation, death, passion, wounds sorrowes, griefes, teares, and drops of thy most precious blood: and in remembrance of thy infinit love to Man: and in the union of that oblation and holy sacrifice, by which thou didst offer thy selfe on the Altar of the Crosse; I doe offer my selfe to thy praise and glory: humbly beseeching thee to give to the living grace, to the deceased mercy and rest; and to us all the true spirit of repentance, and life everlasting. And I commend unto thee, O Lord, my soule and body; most humbly beseeching thee to have mercy on me, and upon all

thoſe for whom either by nature, friendship, or by gratitude I am bound to pray: and in particular for N. N. &c.

I moſt humbly render to thee due thankes, O my Lord, God, and mercifull Father, for that thou didſt vouchſafe to ſend thy only deare ſonne Jeſus into this world to dye for Man the reproachfull death of the Croſſe, to the end that he might offer himſelfe to thee a moſt pure, holy, and acceptable ſacrifice for our ſins, and purge therby our conſcience from all its foule ſtaynes of impiety.

By this thy exceſſive and infinit love, and by thoſe moſt cruell torments of thy owne ſonne, our Saviour, we moſt humbly beſeech thee to preſerve in us continually thoſe divine fruits of our Redemption, and make us alſo daily to die with him to the world, and to be crucifid to the luſts and deſires of the flesh, and to live to thee only all

our life; ſo that finally we may raigne with him eternally: where thou with the Holy Goſt liveſt one true and eternal God for ever and ever. Amen.

A prayer to all the Saints.

ALl haile, yee holy and moſt glorious Saints of God, who now have paſt the dangerous ſea of this mortality, and have attaind to the ſecure haven of everlaſting reſt and ſecurity; and deſerved to be made now fellowes and partakers of the heavenly joyes; being now without care for your ſelves, be yee carefull for us. Whouchſafe to be our advocats, and governours. Pray unto God for us, that by your interceſſion and merits we may in this life obtayne grace, and at the houre of death, our ſoules departing in the happy ſtate of grace, may arrive at the ſafe port of eternall glory, where you with the glorious Trinity doe

raigne world without end. Amen.

A prayer to all the Angels.

ALL haile yee blessed Angelical spirits, who with celestial melody doe praise and glorify our omnipotent Lord, and in his glorious presence doe continually rejoyce; have compassion on me a poore wretch. And thou especially, O holy Angel the keeper and guardien of my soule and body, unto whom by Gods special commandement I am committed; I beseech thee to discharge that office towards me with faithful diligence, and to keep, defend, and protect me this day from all evil, visible and invisible. Amen.

A Prayer in sicknesse.

LEt my request enter into thy sight, O Lord, and let thy hand stretch forth to make me whole.

Behould I am the Man that comming downe from Jerico, was foorely wounded by theeves, and left halfe dead. Doe thou assist me, O merciful Samaritan. I have grievously sinned in thy sight, and so full is my soule of those deadly wounds, as hadst thou not died for me, my soule would have dwelt in Hell. I am sweet Jesus, a part of that deare purchase; for me thou didst shed thy precious blood, cast me not away. I am the sheep that went astray, seeke me, O good shiphard, and put me in thy flock, that thou maist be justified in thy word; for thou didst make me a promise, that at what houre soever a sinner should repent him of his sins, and turne to thee, he should be pardoned: I repent, O Lord, and bewaile my sins, I acknowledge my iniquities: I am not worthy to be cal'd thy sonne; for I have sinned against Heaven, and before thee. But turne away, O Lord, thy face from my offences,

blot out my iniquities, according to thy great mercy: caſt me not away from thy ſight; deale not with me, according to my ſins, nor reward me after the deſert of my iniquities: but help me, O Lord, my God, and Saviour, and for the glory of thy name, deliver me; that I may prayſe thee for ever more, with all thy glorious elect in thy celeſtial kingdome of Beatitude, for all Eternity.

A Prayer to obtayne a bleſſed ending.

O Bleſſed Jeſu, wel-ſpring of pitty, and fountaine of endleſſe mercy; I humbly beſeech thee to give me grace ſo to ſpend this my tranſitory life in vertuous and godly exerciſes; that when the day of my death ſhall come, though I feele paine in my body, yet I may finde comfort in my ſoule; and with faithful hope of thy mercy, in due love

towards thee, and charity towards all others, I may through thy grace depart hence out of this vaile of misery; and haſten me to that glorious country, wherin thou haſt bought us an inheritance for ever with thy moſt precious blood, there to praiſe and glorify thee with the Father and the holy Ghoſt, three perſons and one living God, world without end. Amen.

A Prayer when we begin our actions.

PRevent we beſeech thee, O Lord, our actions by thy ſpirit aſſiſting us, and in helping forward proſecute them: that all our prayers, and workes may begin alwayes from thee, and begun, by thee, may be ended; through Chriſt Jeſus our Lord. Amen.

An Evening Prayer.

ALmighey and everlasting God, I yeald thee most harty thankes, for that thou hast vouchafed of thy great mercy and goodnes to preserve me this day from all evil: and I doe also beseech thee for thy bitter death and passion, most mercifully to forgive me wretched sinner all my offences that this day I have committed by thought, word, and deed: and hereafter to preserve and keepe me from all danger both of body and soule; to the end I may rise againe in health, to praise thy glorious name, and joyfully to serve thee in thankes giving, with a chast body, and a cleane hart; and so for ever after behave my selfe, according to thy blessed will, by casting away the workes of darknesse, and putting on the armour of light, which Men behoulding may

be provoked to glorify thee, my heavenly Father; who with thy only begotten ſonne, our only Saviour, and the Holy Ghoſt, liveſt and raygneſt one, true, and everlaſting God.

A Prayer for the ſicke.

O Almighty and everlaſting God, the eternal health of them that beleeve in thee: heare us for thy ſicke ſervant, for whom we humbly crave the help of thy mercy, that health being reſtored unto him, he may yeald thankes giving to thee in thy Church; through our Lord Jeſus Chriſt. Amen.

Prayers to obtayne the grace of the Holy Ghoſt.

O God, to whom each hart is open, and each will doth ſpeake, and from whom no ſecret lyeth hid: purify by the inſpiration of

the holy Ghoſt the cogitations of our hart; that we may deſerve perfectly to love thee, and worthily to praiſe thee: through our Lord true God. Amen.

To obtayne the ſame grace for our friends.

O God, who haſt powred the guifs of charity by the grace of the holy Ghoſt into the harts of thy faithfull; grant unto thy ſervants for whom we crave thy clemency, health of minde and body: that they may love thee with all their ſtrength, and accomplish with all love what things are pleaſing unto thee; through Chriſt our Lord. Amen.

To obtayne the ſame grace for our enemies.

O God the lover and keeper of peace and charity, give unto

all our enemies, peace, and true charity; and grant unto them remission of all their sins: and powerfully deliver us from all their deceipts: through Christ Jesus our Lord. Amen.

A Prayer to repel wicked thoughts.

O Almighty and mild God, mercifully regard our Prayers, and deliver our harts from the temptations of evil thoughts: that we may deserve to be made a worthy dwelling for the holy Ghost: through the same Lord Jesus. Amen.

A Prayer to require charity.

O God who maketh all things to profit them that love thee; grant unto our harts an inviolable desire of thy charity: that the desires conceived by thy inspirations, may by no temptation be altered; through

the ſame Lord Jeſus. Amen.

A Prayer to begg Patience.

O God who haſt broken the pride of the old enemy, by the patience of thy only begotten Sonne: grant unto us, we beſeech thee, worthely to call to mind what he ſo meekely ſuffered for us, and by his example, quietly to endure the adverſe changes falling upon us: through Chriſt our Lord. Amen.

A Prayer to require the ſuffrages of Saints.

WE beſeech the, O Lord, defend us from all perils of body and mind; and the glorious Virgin Mary mother of God praying for us, together with the bleſſed Apoſtles S. Peter and S. Paul, bleſſed S. Joſeph, Saint &c. and all the glorious Saints and Angels: thou being benigne, grant unto us ſalvation and peace:

that adversities, and all errours being destroyd, thy Church may serve thee in secure liberty: through Christ our Lord. Amen.

A Prayer to require continency.

KIndle with the fire of the holy Ghost our raines and our harts, O Lord, that with chast bodies we may serve thee, and with pure harts please thee; through our Lord and only Saviour Jesus. Amen.

A Prayer in tyme of warre.

O God who dissolveth warres, and by the power of thy protection dost vanquish the impugners of them that trust in thee: help thy servants, earnestly craving thy mercy, that the cruelty of all their enemies being depressed, we may praise thee with incessant thanksgiving; through our Lord Jesus, Amen.

A Prayer for peace.

O God, from whom are all holy desires, rightfull counselles, and juſt workes: give unto thy ſervants that peace which the world cannot give: that our harts being diſpoſed to keepe thy Commandements, and the feare of enemies being taken away, the tymes, through thy protection, may be peacible, by the merits of thy deare ſonne Jeſus. Amen.

A Prayer in tyme of famine and Peſtilence.

GRant unto us we beſeech thee, O Lord, the effect of our prayers, and by thy mercie, turne away from us peſtilence and famine, that the harts of Men may know that ſuch ſcourges proceed from thy indignation, and ceaſe by thy mercy; through our Lord Jeſus Chriſt. Amen.

A Prayer

A Prayer for raine.

O God in whom we live, are mooved, and have our beeing, grant unto us competent raine, that sufficiently releeved by thy present aide, we may more confidently desire things everlasting: through our Lord Jesus Amen.

A prayer for faire weather.

HEare us, O Lord, crying unto thee, and grant unto us, making humble supplications, faire weather: that we who justly are afflicted for our sins, may by thy grace preventing, find mercy: through our Lord Amen.

A prayer in any tribulation.

ALmighty God, despise not thy people crying unto thee in affliction; but for the glory of thy

name, thou being pacifi'd, ſuccour the afflicted: through our Lord Amen.

A Prayer for forgivenes of ſins.

O God who rejecteth none, but art pacifi'd by mercifull pitty through penance, even towards the greateſt ſinners: thou being merciful, reſpect the prayers of our humility, enlighten our harts, that we may be able to fulfill thy commandements: through our Lord Jeſus Chriſt Amen.

A Prayer for ſuch as are in a journey.

HArken to our ſupplication, O Lord, and diſpoſe the way of thy ſafegard; that among all varieties of this paſſage, and life, they may ever be protected by thy ayde; through our Lord Jeſus Chriſt Amen

A Prayer to be ſaid at the concluſion of our veſpall prayers.

ACcept, O moſt clement God, by the prayers and merits of the bleſſed and ever Virgin Mary, and of all thy glorious Saints, the office of our ſervice: and if we have done any thing worthy of praiſe; thou being mercifull, regard it; and what is donne negligently, mercifully pardon it: who liveſt and raigneſt one God in perfect Trinity, world without end. Amen.

A bleſſing to be uſed at the end of all our daily prayers.

THe Imperiall Majeſty of God bleſſe me.

The Regal Divinity protect me. The everlaſting Deity keepe me. The glorious unity comfort me. The incomprehenſible Trinity defend me. The ineſtimable goodneſſe di-

rect me. The power of the Father governe me. The wisdome of the ſonne quicken me. The vertue of the holy Ghoſt illuminate me, and be with me Amen.

O ſouveraine, and my moſt mercifull God, let this bleſſing be unto me all health, and ſafty, both of body and ſoule againſt all myne enemies, viſible, and inviſible; now and for ever more Amen.

* * * * * * * * * * * * * * * * * * * *

Of Aſpirations and jaculatory Prayers.

A jaculatory prayer, is a briefe elevation of our mind and hart to God, as meditation is the ſame at large. They are a ſpeciall great meanes to all ſpiritual progreſſe and vertue; yea they are as the vital ſpirits, and the very nerves of pray-

er, and are to be used both in tyme of prayer, and also very often at other tymes. They are a great support, a cherishing, and a very powerfull invitation to the soule in the tyme of drynesse and desolation to raise her affection unto God.

This kind of prayer is very briefe easie, and very fruitfull. It is to be made with fervent affection, devotion, and true tenderness of hart, as king David usually did practise it; and by this holy exercise we may be enabled to obtayne that guift commended to us by our blessed Saviour: *it behooves continually to praie and never to give over praying, without ceasing, saith S. Paul.* These jaculatory prayers are often in the day to be repeated, according to the diversity of occasions, and oportunities, either vocally, or only mentally. What fruit they bringe, and how efficacious they are to gaine perfection, and to transport the mind from earthly cogitation unto celes-

Luke 18. 1. Thess. 5.

tial, the experience of innumerable vertuous soules have made good proofe; and will better teach then words can expresse.

They are called jaculatory, as darting prayers, because in a moment they pierce the heavens, and present our requests to Almighty God, testifying the ardent desires and holy affections of a soule, seeking and thirsting after the fountaine of all perfection, goodnesse, and sanctity.

Say with S. Austin: O my Lord and God, that I ut. knew thee, and knew my selfe!

O grant me perseverance in thy graces and true contrition for all my offences.

Forgive me Lord the multitude of my sins, and have mercy on me.

O my great and loving God, o that I had never offended thee.

O that I could obtaine the right practise of true humility, and patience!

Grant me, O Lord, the grace, that I may hate nothing but sin and my selfe, and love nothing but thee and my neighbour in thee, and for thee.

O that thou, my deare Lord, may be the beginning, the progresse, and the end of all my actions.

Not my will, O Lord, but thyne be donne. Thy will be done in earth, as it is in Heaven.

Let al transitory things, O Lord, become vile unto me; and let all things that are thine be deare unto me, and thou, O God above all.

Forsake me not, O Lord my God, depart not from me, attend unto my help, O Lord, the God of my salvation. Psal. 37.

To thee, O Lord, I have raised my soule; my God in thee is all my confidence. Psal. 24.

Create a cleane hart in me O God and renew a right spirit in my bowels. Psal. 50.

The practise of Aspirations upon the affection of the imitation of our divine Redeemer Iesus Christ.

AMongst all sortes of Affections; that above all others is most profitable, which mouveth us to imitate that most perfect example of all divine vertues our blessed Lord and Saviour Jesus Christ, stirring up our affection and desire to embrace and to imitate his holy vertues by the practise of these or the like holy and fervent aspirations.

Most mild, most loving and patient Jesus, the perfect example to be imitated: grant me the grace to imitate thy mildnesse, meeknesse, patience, and thy profound humility.

Ah, grant me, O most powerfull Lord, in all things to be conformable unto thy heavenly will and pleasure.

O the true owner of my soule, endowe me with thy love, for which thou hast created me, and nothing else can give it true rest and satisfaction but that alone.

O most profound humility, correct my pride.

O invincible patience, when shall I by thy example be truly patient? bestow on me thy benignity to correct my cholerick passion, and great impatience, I beseech thee.

O my benigne and powerfull Lord, when wilt thou bestow on me the grace to make me humble, patient, devout, and conformable to thy holy will.

The practise of Aspirations upon the affection of admiration of our divine Redeemers love to Man.

O my God, who art thou that suffered; and for whom?

O my great God, and should my

ſin cauſe thee to endure ſuch torments, ſuch injuries, and ſo reproachfull a death?

O love; thou art exceeding powerfull; thou overcommeſt him, whom none but thy ſelfe alone can overcome.

Ha me! who will grant it me, that I may dye for thee!

Ah that the love of all Creatures were now united in my hart, to make a preſent of it unto thee.

The practiſe of aſpirations upon the affection of Compaſſion of our bleſſed Redeemers many dolorous ſufferings for ungrateful Men.

O From whence ſo ſtrong a chaine, as to draw thee from the throne of glory, to be ſtretched forth upon a moſt reproachfull Croſſe?

O Mercifull and moſt loving Jeſu,

what is it that I ought not to ſuffer for thee, who haſt moſt willingly endured ſo much for me?

Whence is it my deare Lord, who art the comfort of Angels that thou shouldſt to ſubject thy ſelfe to be replenisht with griefe and deſolation?

O Jeſu, what is it that I ought not to ſuffer for the love of thee, who haſt moſt willingly endured ſo bitter a death and paſſion for me?

O mercifull Redeemer how thy very poſture upon the holy Croſſe, invites me to caſt my ſelfe into thy open ſtretched armes, to receive the happy embracement of thy peace, which by repentance of my ſins in vertue of thy ſacred paſſion is communicated unto me.

The practiſe of aſpirations vpon the affection of love.

WHen ſhall I perfectly love thee, O the onely Souveraine good-

neſſe above all; and without whom no good is to be found.

Ah! when shall I truly love thee with all my hart, with all my ſoule, and powers; with all my actions and affections, and that they all be wholly employ'd in thy true love and ſervice.

Ah! when shall my ſoule be ſo happy, as that it may love all things in thee; and nothing elſe without thee?

O when shall my corrupt affection desire nothing but the perfect accomplishment of thy bleſſed pleaſure in me; and by me, in all things, and in all tymes, in proſperity or adverſity.

O my God, that I could ſerve and love thee as thy Saints and Angels doe in Heaven; and remember that thou art alwayes truly preſent with me.

Ah! that I may once truly ſay: *what is it to me in Heaven? and beſides thee (my God) what would I upon Earth?*

O true and happy conte of all happy reſt: make all my thoughts, my words, and deeds to tend to ſeeke out, and finally to reſt in none but only in the love of thee.

The pratiſe of aſpirations for the obtayning of certaine vertues.

O My God, and when wilt thou replenish me with thy divine love: O that I could but truly love thee above all other things, and after that my neighbour as my ſelfe.

When ſhall I in all my adverſity have only recourſe unto thee, and reſt contentedly in the holy diſpoſition of thy moſt holy providence, yea praiſe and magnify thee in all my greateſt tribulations.

Place thy confidence in God (my ſoule) and let him be thy love, and thy feare.

O when ſhall this great cepidity

and coldneſſe of my ſoule be thaw'd and melted by the enflamed heate of true charity and the true love of thee?

Ah! when ſhall I perfectly dye to my ſelfe, in my affection to all wordly creatures?

When ſhall I renounce my owne vicious and corrupt unruly will?

O bleſſed Jeſu, when wilt thou make me to be in all things gratefull and trully pleaſing unto thee?

The practiſe of aſpirations, wherby to free our ſelves from ſome certaine ſins and imperfections.

HElas, my deare God, when wilt thou give me grace to mortify ſuch, or ſuch a paſſion, or diſordinate affection, which ſo greatly diſquiets the peace and happy repoſe of my ſoule?

How long, O Lord, ſhall I runn

headlong still into this perverse and wicked imperfection?

Ayde my frailty, thou O God of all pitty, with thy holy grace; for with my whole hart I desire to leave the same.

O my good God, and when shall I conquer and subdue such, or such a passion? my will is good; but the frailty and corruption of my infirme nature hath need of thy grace, which I most humbly now crave of thee.

O my Almighty God, and shall I then never obtayne the practise of true humility?

O help me for thy great mercies sake to subdue by thy grace, such, or such a vice which greatly molesteth me.

O when shall I truly practise a vertuous contempt of my selfe and seeke a perfect conformity unto thy blessed will?

O my mercifull God, I now unfeynedly desire to resist, and perfect-

ly to ſubdue this vice, or that paſſion; grant me thy gracious helpe and ſuccour me.

An advertiſment.

AND in the ſelf ſame manner as in the former aſpirations, ſo likewiſe you may proceed to practiſe any other Aſpirations when you perceive your ſelfe moved by pious affection to ſome certaine vertue, or to fly ſome vice; preſenting the ſame unto our Lord and Saviour, by ſome ſuch fervent jaculatory aſpiration, as above, to the end, that he may vouchſafe to give his divine ayde to performe the ſame.

Of Meditation.

PRayer is uſually devided into vocal and mental. Vocal is that which is articulated by the tongue. But Mental prayer is made by the minde, or ſoule, therby to raiſe it

selfe unto God, be it by meditation; that is, by attentive pondering some divine mystery, wherin the understanding is employ'd by discourse; therby to draw out some good affection, by which to exercise the will upon good resolutions to piety, which is properly called *Meditation*, and consists in a devout cordial and affectuous consideration of holy things, which may move us to love and to blesse Almighty God, and to imitate the vertues of our blessed Saviour, and of his Saints, to embrace good, and all vertue, and to fly all evill, and vice: and it doth powerfully stirr us up, and puts us on fervently to recurr unto God in all our necessities.

Neither are the simple and unlearned people to think that this mental prayer is too high a practise, for often tymes the simple people speed best therein, as God himselfe hath testifyd by the mouth of the sacred Virgin Mother in her Magnificat

saying: *the hungry he hath filled with good things: and the rich he sent away empty.* Luke 1. Yea and the holy Ghost in his proverbes 3. 32. doth playnly verify the same in these expresse words: *and his communication is with the simple*: with such as in a sincere and devout intention so love God, to contemne themselves, and to seeke in simplicity to accomplish his blessed will, much rather then to spend his thoughts, doctor-like in learned and high speculative discourses, which is rather a true studie, and not a devout meditation; and therfore it produceth but small spirituall fruit: Wheras the lesse learned applying their thoughts only to profit their soules by drawing from their meditation affections of the love of God; of embracing such vertues, of hating such a vice (as the subject of their Meditation suggests to them) they become by their meditation more humble, more patient, and conformable to Gods bles-

sed wil and pleasure in all; which is the certaine marke of a holy and fruitfull Meditation, how dry or barren soever it seemed to them, and deprived of all sensible or self-satisfaction; or forced fervours; whilst learneder persons with all high speculations producing no great affections nor resolutions for the practise of vertue; all proves but vanity in their owne imagination, which produceth no fruit at all.

But now that the lesse learned people are not uncapable to practise this profitable prayer of Meditation; it may be fitly expressed by this familiar example of a perverse and wicked Meditation, made by a sinner; of whome King David speakes saying; *and they who soughte me evils, speakes vanities: and medinte evils all the day.* For the revengfull man, pondering and nursing with him selfe of some disgrace, or injury, by memory he calls to mind the disgrace, or wrong of-

fered him. Then with his understanding, he considers the nature and weight of such an injury; and therby he provokes his will to hatred, to envie, to malice, and to seeke revenge upon the party from whom he received it.

This now is a most wicked Meditation, wholy interiour, and all without one word of the mouth.

Even so in like manner (and quite to the contrary) a good Man, calling to minde his sin, and injuries therby which he hath offered unto God; he ponders, considers, and examens the greatnes therof, the enormity, causes, effects, and the properties of sin; whence he makes a firme resolution, out of the hatred therunto, to banish the like hereafter, and to avoyde all future occasions; and this is an interiour and a holy Meditation of sin.

This briefly in general. Here now followes a short Meditation for each

day in the weeke; wherby the vertuous soule may put in practise this holy exercise: and it may also serve as a little methode inducing her to make more use of this profitable devotion, according to leasure, and other helpes for the same.

Matter of Meditation for ever day in the weeke.

Sunday, of Gods benefits unto mankind.

FIrst place your selfe in the presence of God with a profound adoration therof; and beseech him to inspire you with his grace. Which serves as the generall preparation for all the ensuing Meditations. The Preparation;

1. Consider the benefit of thy Creation, that when thou wast nothing, the Almighty created thee, not a stock, or a brute beast, but a Considerations

reasonable creature, endued with understanding, will, memory, and capable of all vertue.

2. Consider the end for which thou wast created; namely the service of God; and that after a short tyme spent therin, thou mightest be partaker of those celestiall joyes, which be prepared for thee in the Kingdome of Heaven.

3. Consider that all other creatures, and what soever thy God hath bestowed upon thee, is for the attainement of thy foresaid end; and so accordingly to be employed by thee.

4. Consider the benefit of thy Redemption, of thy Vocation unto the catholike faith; such also as concerne thine owne estate in particular.

Affections. For which, and all others, as wel knowne, as unknowne, labour to be thankfull. Admire with great confusion, and be truly sorry for your great ingratitude, considering

Gods infinit love to so unworthey a creature, abusing those his innumerable blissings.

Resolue to be more carrefull for the future: preparing your mind with all indifferency to possesse, or to be deprived: be it of health or sickneesse; plenty or want; esteeme or contempt; so it be conformable to Gods blessed will, let it be welcome. Resolutions

Munday, of sin, and the grieviousnesse thereof

COnsider how odious sin is unto God. Which may appeare by the greatnesse of the punishment. First in the Angels. Secondly in our first Parents, who for eating the forbidden fruit were deprived of that happy estate wherin they were created in Paradise; yea not only they, but wee, and all their posterity doe beare the burden therof; for so much as all the miseries of this life,

and the next, doe ſpring from that bitter root.

Conſider the malice of ſin, which in a ſort is infinit, being againſt the infinit goodneſſe of God. And therfore Jeſus Chriſt, God and Man, was only found worthy and able to accomplish the worke of our Redemption: whoſe actions being of infinit merit, were anſwerable to infinit juſtice.

Conſider the lamentable effects therof. 1. of Gods grace, wherof we are deprived. 2. of the evils which we incurre: as the wrath of God; torment of conſcience; the ſervitude of ſathan; and the guilt of eternall damnation.

Affection.

All this conſidered, ought not the very name of ſin be more horrible to us, then is Hell it ſelfe: and yet ô how great is our ſenſleſſe careleſneſſe in committing it; as alſo Gods infinit mercy to moſt ungratefull Man, in ſuffering his wicked bouldneſſe in offending ſo great, and ſo good a God!

Reſolve

Resolue therfore, and craue his grace, that thou maist rather dye then offend him mortally: recurre to him for mercy, as a prodigall child, and detest all thy former sinns; and resolue to fly all dangerous occasions of falling into them againe. Resolutions

Tuesday, of the miseries of this life.

1. COnsider the great frailty of Mans nature, subject to so many dangers, as no glasse is halfe so brittle, and therfore in the holy scripture it is compared to a bubble in the water, to flowers, to grasse, to a shadow &c. As for the soule, so many snares and ginnes are laid by the world, the flesh, and the devel, to ruyn it as S. Antony seeing them in a vision, cryed out; ô Lord wh, shall be able to avoyde all these nets?

2. Consider in respect of temporall things; what a misery it is,

that ſcarce any one is contented with his owne eſtate, ſeeme he to others never ſo proſperous: for that in this life we are like unto ſick men, who tumble and toſſe in their beds, not conſidering the cauſe of their diſcontent to be their inward infirmity of vexing in minde.

3. Conſider, that for ſo much as this life is ſo uncertaine, and ſo fraught with miſeries, there is no greater madneſſe in the world, then to ſet our harts and affections thereupon, and with ſuch diligence to caſt about for the things therof; and ſo little, or not at all, to labour for thoſe which concerne our eternal felicity.

Affections

Adore and greatly admire the great goodneſſe of God, who therfore hath mixed theſe many miſeries with this preſent life, therby to compel us to hate it; and to draw us by it to aſpire unto our Beatitude.

Reſolution

Reſolue hereafter to withdraw

your hart from such vaine and deceiptful contentments of the world, and fix your mind upon what is eternall.

Wednesday, of the houre of death.

IMagin thy selfe to lie upon thy death bed, having a hallowed candle in thy hand, a crucifix upon thy breast, thy ghostly Father calling upon thee, that though thou canst not speake, yet to move thy hand, in token of thy hope in the mercies of Jesus Christ. Thus then disposed proceed to the points of meditation following.

Consider the certainty of death according to that of the Apostle *it is appointed for all Men once to dye*, Hebr. 6 of which our Eternity depends: but as for the houre when, the place where, or the manner how, all this is most uncertaine; save that we see death commonly to come when

it is least expected.

2. Consider what a trouble it will be at that tyme, not only to looke back to the things of the world, which in a moment thou must forsake, but especially when thou shalt looke before thee to what is to come: finding thy selfe very uncertaine of thy salvation, both by reason of the multitude of thy sins (many whereof being utterly forgot then, come fresh into thy mind, and such as before seemed smale, shal then be thought heavy) as also in regard of the suddainnesse and strictnesse of thy accompt, the severity of the judg, and the terrour of Hel, &c.

Affections. Beg at Gods hands, that these points may be so imprinted in thy mind, as thou maist alwayes have a care so to live, as thou wouldst be found in the house of death.

Resolutions. We must therfore firmely resolue to doe presently what we are certaine we shal wish at that houre to

have done, as in particular to forsake such, or such a vice: to embrace and practise such, or such a vertue. To begin presently to live well, according to our calling: for he hardly dies well who lives ill, and repentance made by a dying Man, is exceeding dangerous and doubtfull. And therfore resolue to watch, for you know neither the day, nor the houre, which God will have to be unknowne to us, to the end we should be allwayes ready and prepared.

Thursday; of judgement.

1. SO soone as our soule is separated from the body, it appeares immediatly before the tribunal of Gods judgement, there to render a most exact, a severe, and dreadfull accompt of all our thoughts, words, and deeds; yea and for each moment of tyme since our first use of reason; as also for all his gract-

ous guifts, bestowed on us, either of grace, fortune, or nature to be employd for his glory, and our owne soules health.

2. Consider, that this accompt is so much the more dreadful, in that it is made to a judge, to whose power none can resist: to whose knowledge nothing can lye hid; whose sentence is souveraine, without appeale, and the consequence of it concernes an Eternity of weale, or woe; and that to be put in execution immediately, and to endure so long, as God is God.

Affecti- ons

3. All this considered, O stupid careleſneſſe of Man to thinke so little to be prepared for this uncertaine and most dreadfull houre. What steward would be so ill provided to make his reckning but to a temporal Prince, although it only should concerne this present life, wheras this is to God himself, and concernes Eternity, which as yet we have happy tyme to negotiate by the

faithfull practise of these ensuing necessary resolutions.

First to detest and fly all mortall sin, above death it selfe; and to crave Gods grace to that end. Secondly, to frame our thoughts, words, and actions, as if to be considered, examined, and sentenced now here immediatly by this our heavenly judge. 3. To keepe a lively and perpetuall memory of our fowre last things; death, judgement, Hell, and Heaven: and lastly to examin frequently ourselves, whither we are at present in that state, as were fit to appeare, if God should now immediatly call us to render that our last most dreadfull reckening whereon should depend our sentence of Eternity. Resolutions.

Friday, of Hell.

1. HEl being the prison of Gods justice for his enemies, as Heaven is the place of recompence

for his friends; so are they opposit in all, and beyond expression; the one for torment, and the other for felicity; and both to last eternally; and comprehend all which can be either said or thought of both respectively, in their several kind.

2. Consider that the sinner here for a moment of seeming and deluding content forfeits his heavenly and eternal blisse, for which he was made: and it is most happily pourchaced by such as preferre the love of God, and his blessed will before their owne corrupt sensuality, cooperating with his holy grace for avoyding of sin.

Affections

This now being well ponder'd; have we not just cause to blesse, and adore Gods love and goodnesse for having provided us of so many power full helps for our beatitude with no lesse persuasions to fly and avoyde those eternal torments of Hel; and to preserve us from sin, the only cause of that endlesse misery, by

Sacraments, by instructions, by holy inspirations, by good examples, and by many other helps and powerfull motives to vertue, and to detest all sin.

We must therfore resolue, whilst God here graciously doth lend us this acceptable tyme, and the dayes for salvation, to employ them much more carefully, then formerly we have done, for that happy end: and to be firme and constant in faithfully observing the good resolutions with which God hath graciously inspired us for the amendment and avoiding our most habitual sins, as also the chiefe occasions thereunto, whereby we are in most danger to offend Almighty God, and to cast our soules into the eternall flames of Hel, where they shall be cruciated, day and night (saith S. John) for ever and ever. Resolutions. Apoc. 20 10.

Saturday, of the joyes of Heaven.

1. COnsider that this Beatitude consists in the most blessed vision of the glorious Trinity, Father, Sonne, and Holy Ghost. In the fellowship and society of Angels, Cherubins, Apostles, Patriarchs, Prophets, Martyrs, Virgins, Confessors, and generally of all the faithful departed this life, and now crowned in the eternall glory of Heaven.

2. Consider that in this celestial estate; is not only the absence of all evil, but the abundance of all good things; according to that of the Apostle: *the eye of Man hath not seene, nor the eare hath heard, neither hath it entred into the hart of Man, to conceive what God hath layd up for them that love him.*

1. Cor. 2. 9.

3. Consider with your selfe, by what steps, and degrees the Saints,

and holy ſervants of God (who now raigne in everlaſting glory with him) have obtayned the ſame; and labour to imitate their examples.

O bleſſe inexplicable! thoſe happy ſoules poſſeſſe God; and God poſſeſſeth them: God is their whole all, in all. He is their all in ſubſtance, by communicating to them their final perfection, and by elevating them to a beeing which is divine. He will be their all to their underſtanding; by cleerely manifeſting himſelfe unto them: he will be their all to their will, beſtowing himſelfe unto them by a moſt ſweet intimate guſt and ſavour, drawing them by this bleſſed meanes into an ocean of infinit joyes. Affections

Let us therfore reſolue to ſhake off this ſtupid dulneſſe in neglecting our ſo happy land of promiſſe; for the love of which, we ought to diſpiſe all earthly pleaſures, and vaine contents, as too baſe and abiect for our higher and more noble thoughts, Reſolution.

and hopes which we expect in Heaven.

An advertisment.

THis following exercise made by a pious and approoved Author (whose humility would not permit himselfe to be knowne) I have judged both usefull and very necessary for all who desire to gaine their heavenly blisse by the happy art of dying wel; which must be learnt by frequent practise of holy acts in tyme of health, like as they are to be used at the tyme of death: for who neglects them in health, will, dying, hardly performe them well, weakneſse, paine, feare, trouble, and many impediments, very hardly then permitting a dying Man to produce those acts, wherof a former habit was not gain'd. Which now notwithstanding by the practise of this holy exercise (being made familiar in tyme of health) may also

produce both happy acts, and such as are not soe hard to be exercised in that extremity of sicknesse.

* * * * * * * * * † * * * * * * * * *

* * * * IHS * * * *

* * * * * * * * * * * * * * * * * *

A most profitable exercise conteyning a preparation to death. Togeither with the acts necessary to dispose the soule to this last passadge. As also the Recommendations of the soule in English.

Blessed are the servants whom, when our Lord comes, he shall find watching.

To our blessed Lord Iesus Christ.

SAviour of the world, word Incarnate, thou who art the life of those who dye, and the death of those who live: the life (I say) of

those who dye, by the glory which thou giveſt them, and which thou haſt purchaſt for them with thy moſt precious blood: the death of thoſe who live, by the grace thou giveſt them to dye to the flesh, and live in Spirit: quicken this exerciſe with thy divine love, to the end that by the practiſe of it, thou maiſt find us ſo well prepared for death, that we may live eternally with thee in Heaven; there to bleſſe, prayſe, and love thee, with the Father, and the Holy Ghoſt. Amen.

Adviſe for the due practiſe of this exerciſe.

SInce it is a moſt conſtant truth verifid by daily experience [which nevertheleſſe we eaſily forget] that we muſt dye, and that peradventure we may either be ſurpriſed by a ſuddaine death [as we ſee it happen to many when they leaſt thinke of it] or that the extreame

paines, or other accidents of our ſickneſſe, may deprive us of the liberty and capacity to performe acts requiſit in that laſt houre: that houre [I ſay] which is the moſt important of all houres; that houre, after which we ſhall have no more houres: that houre which muſt decide our happineſſe, or miſery for all Eternity.

It will be moſt profitable to ſett aſide one day in every month, wherin to prepare our ſelves by the exerciſes of a ſpirituall death, to thoſe we ſhould really make, when we come to dye actually. *Watch and keepe your ſelves prepared*, ſayes our Lord *for the ſonne of Man, will come when you expect him not*: and the wiſe man ſayes; *whereſoever the tree falls, there it ſhall remayne.* Mark. 13 Eccleſ. 11

If opportunity preſent it ſelfe, we ought, either upon the eve, or the day, which we deſigne for this exerciſe, to make our Sacramental Confeſſion to the Prieſt: notwithſtan-

ding which, for greater purity, and more devout preparation, we may make our ſpirituall Confeſſion to Jeſus Chriſt before, or after the Sacramentall; each one according to his devotion.

After Confeſſion we are to communicate really, or ſpiritually in forme of viaticum; and to conſider it as the laſt Communion of our life.

Vpon the day we performe this exerciſe, if we have conveniency, we ought to heare Maſſe, to the end, that in this ſacrifice [which is a reall repreſentation of that of the Croſſe] we may more neerely and particulary unite our ſelves to Jeſus Chriſt dying, offring as well this as all other ſacrifices which ſhall be offred to the end of the world; for obtayning the grace of a good and holy death.

It will be moſt profitable to fix one day in every month [each one according to his leaſure and devo-

tion] for this exercise; and they who cannot performe it all at once, may take the first point in the morning, and the second at some other houre of the same day; or make it in two dayes. But in that case, the acts of contrition, faith, hope, and charity, contayned in the first point, must be repeted. And besides that, our Meditations and lectures of that day, ought to be upon the subject of death.

We ought further to employ our selves more particularly in good workes and practises of mortification and vertue.

And it is to be noted, that although there be many acts preferib'd in this exercise, nevertheless it is not intended therby to oblidge any one precisely to those acts, but only to facilitate the practise of them, to such as have not yet attayned to a habit of such acts; for the best are those which love produces.

At the end of this exercise are

added the Recommandations of the ſoule in English for the conſolation of ſuch as (for a holy prevention of their death) having devotion to joyne them to this exerciſe, may not peradventure underſtand them in latin. And in this, the termes which relate to an other, muſt be changed, and applyed to our ſelves; as inſteed of ſaying, *pray for him, receive his ſoule*; we muſt ſay; *pray for me, receive my ſoule*: and ſo of the reſt; reſerving the concluſion of this exerciſe, till after the laſt prayer.

Now the principall fruits we ought to gather from this exerciſe (as ſhall be laid in the following meditation) are contempt of the world, diſeſteeme of the creatures, abnegation of our ſelves, and amendment of our faults, which are the true meanes to obtayne the grace of ſuch a death, as ſhall be the beginning of a happy life for ever.

Meditation to enter into the disposisions of making a good death.

Place your selfe in the presence of God; beseech him to inspire you.

FOr a foundation of this Meditation, we must well and throughly conceive, and be fully satisfied of this truth; that God hath given us our life only in trust: from whence it followes, that if we be not alwayes prepared and dispos'd to render it to him, we deny him his right of Souverainety over our being.

It is ordayned that all Men shall dye once; and after death followes judgment, sayes the great Apostle. Heb. 9.

Considering this truth, that we can dye but once, and that an ill

death can never be repared in the whole extent of Eternity; we see how necessary it is for prevention of a surprise to watch al wayes, and to live like the servant mentioned in the Gospel, who attends the comming of his Master.

Luke 12.

The first point.

NOw since we must necessarily dye, it highly concerns us, throughly to comprehend this truth: that death being most certaine, and the houre of it most uncertaine, all Christian wisdome consists in a good and holy preparation for that moment, to the end we neglect not a businesse which is in truth to us the businesse of businesses; and the sole, and only businesse we have to doe in this world; since we are here only to save our soule: and loosing it we loose all: for *what shall it profit a Man to gaine the whole world, if he loose his owne soule* sayes our

Mar. 2.

ſouveraine Maſter Jeſus Chriſt.

O God, how great is the blindneſſe of the moſt part of Men; who never reflecting upon this ſo divine and important a truth, leid only an earthly, ſenſual, and animal life, and never elevating their ſpirit to heavenly things, ſettle their affections ſo firmely upon this mortal life, as to preferre it before that which is eternal. *Whoſoever loves his life* [ſaies our B. Lord] *ſhall looſe it, and whoſoever hates it in this world ſhall gaine it in Eternity.* Iohn 12.

O my God, we doe not then love our life as we ought when we adhere too cloſe to it, ſince this adherence to our temporal life proceeding from an inordinate love of our ſelves, putts us in danger to looſe that which is eternall. Since alſo thou thy ſelfe aſſureſt us, that *whoſoever comes to thee, and hateth not his owne life, cannot be thy diſciple.* Grant me ſuch a holy hatred of this mortal life, as may cauſe me continually to aſpire Luke 14

and pretend to that which is eternal there to live with thee world without end.

2. *Point.*

Psal. 15. *PRecious in the sight of our Lord is the death of his Saints* saies the Psalmist. If we will dye the death of Saints, we must live their life, keeping alwayes our affections alienated from the creatures, as if we were to dye every moment; since there is no moment wherein we may not be surprised by death, and wherein we ought not to be prepared to receive it, if we will not hazard our salvation. We ought to surmont the natural feare we have of it, by faith, and by a confidence we should have, that Jesus Christ, who keepes the keyes of life and death, and who loves us infinitly more then we love our selves, will send it us in such a tyme and manner, as in his divine providence he has forseene to be

most convenient for us. Has he not created us for life eternal? Doe we not beleeve that life to be more happy, then this which is mortal? if we live not in this beleefe, we have no faith, and consequently no hope, since we cannot arrive at this happy life which he has promised us, but by the way of death. But what charity can that interessed soule have, who loves her owne life more then the will of God, and whose feare of dying exceeds her desire of seeing and uniting herselfe to him? *Perfect charity* [sayes the holy Evangelist] *drives fourth feare.* And if we ought to testify our love to God by our hatred of sin; where is the hatred we beare to sin, knowing that we cannot live without daily relapsing into it, we have nevertheless an extreame apprehension of death? O if we truly lou'd God, with what joy would we embrace death to the end we might be in a state never more to be able to offend his infinite 1 John. 4.

goodnesse, since the least sin [as the Doctors say] is more to be dreaded then death it selfe.

3. *Point.*

IF God should leave the tyme, houre, and manner of our death to our choyse, could we make a better then he himselfe, who ordaynes it by his infinite wisedome, power, and goodnesse, and who having made us for himselfe, and redeemed us with his blood, desires nothing so much as to save us, and conduct us to our last end? Since our faith teaches us this truth, why doe we not entirely abandon the care of our life and death to him? What can be more advantagious to us in Heaven, in Earth, in life and in death, then to accomplish his most just and holy will? And since we must necessarily undergoe the ordees of his divine will, where is not better, to doe it meritoriously by

by an humble submission, and filial confidence in his divine goodnesse, then to execute it by force, like the divels; and by our resistance to render this action more worthy of punishment then reward?

If the feare of our sins cause us to apprehend death, and desire prolongation of life, to the end to doe penance for them, what penance can be more efficacious, and acceptable to God, then our perfect conformity to his holy will, and our entyre submission to the sentence of our death, to the end to render him the obedience due from a creature to its Creator, and to testify to him that we preferre the honour of pleasing him, before our owne life; if the merit of our acts beare proportion with the difficulty we finde in their execution, what can be more difficult then to renounce our life; and what better penance can we performe, then to give it with a good hart to God; since in makeing

him this preſent, we not only give him all we are able to give, but alſo all which is moſt deare and precious to us? *no Man hath greater charity then he who layes downe his life,* ſayes our divine Saviour, and if a God would vouchſafe for us to dye ſo painfull and grievous a death, and looſe his life upon a croſſe for our ſalvation, ſhall we dare to refuſe him ours: ſhall we eſteeme our life more precious, or more neceſſary then his? O my ſoule if we lou'd God, if we had a true ſenſe, and acknowledgment of this ſoveraine benefit, would we not deſire to have a thouſand lives to give him! O my God, ſince I am nothing but by thee, I will be nothing but for thee; and ſo as I be what thou deſireſt I ſhould be, it imports me very little whither I live or dye.

Affections and Resolutions.

SInce that upon the moment of my death, depends my eternall ſalvation, grant me grace, O my God, to keepe my ſelfe prepared for this laſt houre by a true hatred of ſin, by a perfect contempt of the world with its vaine honours, pleaſures, and riches, and by a perfect abnegation of my ſelfe: ſuffer me not to ſleepe in the forgetfulneſſe of death, leaſt the lampe of charity being extinguiſht, and the oyle of good workes ſpent, thou ſurpriſe me in this ſtate, and pronounce againſt me, as heretofore againſt thoſe foolish Virgins that dreadfull word, *I know you not*; but keeping my ſelfe alwayes in expectation of thy coming, grant that I may merit to enter with thee to that eternall marriage where neyther eye has ſeene, nor eare hath heard, nor the hart of Man comprehended what thou haſt

prepared for thoſe who love thee. Give me, O Lord, the light of thy holy ſpirit to the end I ſuffer not my ſelfe to be deceived and ſeduced by my ſenſes, in miſtaking falshood for truth, nor eſteeme the things of this mortall life good, or evill, but in as much onely as they advance me towards this end, or divert me from it.

The Concluſion.

LEt us conclude this meditation with this truth: that if we will dye the death of the juſt, we muſt live their life alſo; ſince the true meanes to obtayn a good death, is to lead a good life. And as there is nothing more precious, nothing more to be deſired, then a good death; ſo there is nothing more miſerable, nothing more to be dreaded, then an ill one. In a buſineſſe of ſo high importance the moſt ſecure way is to live

every day as though we were to dye before it expire; alwayes keeping our affections so disengag'd from earthly things, as if we were really at the point of death, where all that is not God, will appeare but smoake and vapour.

A most profitable Exercise to prepare our selves for death.

Upon the moment of death depends Eternity.

THe day we make this Exercise; as soone as we awake, we are to enter into the thoughts of death, and consider it as the last of our life.

M

Preparation.

WE are to imagine our ſelves ſicke in our bed, even to extremity, and that our good Angel comes by Gods command to declare to us the irrevocable ſentence of our death, ſaying as Iſay ſaid to Ezechias: put thy affaires in order, for thou ſhalt dye.

Proſtrate at the foote of the Crucifix, or before the B. Sacrament, let us implore from the bottome of our hart grace and light from the holy Ghoſt, the aſſiſtance of the B. Virgin, of the ſaintes our Patrons, and our good Angel; and then make the following acts.

An act of Reſignation.

1. MY hart is ready O God, my hart is ready; not my will, but thyne be done in me, upon me, and by me, now and in all Eternity.

O God eternall, immense, and infinite, who art abundantly sufficient to thy selfe, and hast no need of thy creatures: what matter is it whither I live or dye, so as I accomplish thy holy will, in which onely my true life consists? Let not then my will be done, but thyne, O my God.

Confession of our owne nothing.

2. TO the end to acknowledg the dependance I have upon thee, my soveraine Creator, and openly to confesse before Heaven and Earth that thou art onely, *he who is*; and that I am that vile Creature, *who is not*; I embrace with all humble submission the destruction of this corruptible being, and am content, that by death it returne to the nothing from whence thou hast taken it.

Reſtitution of our beeing to God.

3. O My Soveraine Creator, I deſire to reſtore thee the beeing which thou haſt given me; and to this effect, I accept death in ſuch manner as may moſt pleaſe and glorify thee. Diſpoſe then of thy Creature, and deſtroy this body of ſin in punishment of the offences it has committed againſt thy divine Majeſty. Let this earth returne to earth, but let my Spirit, which is created after thy image and likeneſſe, returne to thee.

Acknowledgement of the Soveraine dominion of God.

4. O My God, although I muſt dye by neceſſity, yet I deſire by ſubmiſſion to render my death voluntary, and am glad, that in punishment of the ill uſe I have

made of the free will thou hast given me, it shall put me into a state, wherin I shall be no more able to resist that Soveraine Dominion which thou, as lawfull Lord of all creatures, hast over me.

Acceptation of death in punishment of our sins.

5. SInce death, O my God, is the punishment thou hast ordayned for sin; with an humble hart, and entire submission to thy most just decree, and a Spirit of penance, I accept it; togeather with all the paines, humiliations, and mortivations which accompany it, in satisfaction for all those offences which I have committed against thy awfull Majesty.

Oblation of our life to God.

6. REceive, O my Saviour, the oblation I make of my body and

life, which I offer and immolate to thy divine Majesty, as a sacrifice and burnt offering: unite it to that which thou hast offerd upon the Crosse for me, and consume it with the fire of thy divine love.

Desire to render to Jesus death, for death.

7. O My divine Jesus, since that the love of me has caus'd thee to dye upon the Crosse for my salvation; is it not reasonable, that for the love of thee I should accept death with a good hart, to the end to recompence, as farre as I am able, that which thou hast suffered for me? O why have I not a thousand lives, that to this end I might lay them downe all, and thereby testify that thou art my God.

Spirituall Confession.

Humbling our selves profoundly at the feete of Jesus Christ, as

if he were preſent in his holy Humanity, we ought to accuſe our ſelves to him of all our ſins, taking a short review of them, but eſpecially of thoſe which are moſt notable: in conſequence wherof, we may excite our ſoule to a lively and loving repentance for them.

An act of Contrition.

O My God, proſtrate before thy Soveraine Majeſty, I moſt humbly crave pardon, as well for all my contempts, and abuſes of thy holy graces, as for the ſins I have committed ſince the very day of my birth, in thought, word, and deed; I retract and diſavow them; yea from the bottom of my hart I renounce them, and wish I had never committed them, not in regard of the paines which they merit, but becauſe I have offended thy infinit goodneſſe which deſerves to be infinitly lou'd and ſerv'd by all Crea-

tures. O that my hart were capable of an infinit griefe wherwith to expiate them. But to ſupply what is wanting in me, O my God, accept that which my Saviour has ſuffered in the garden of Olives, and upon the Croſſe for the ſins of the whole world, and particularly for me.

Accept alſo to this end, the griefe and contrition of all the ſaintes; cleanſe me from my ſecret ſins, and pardon me thoſe which I have committed in others. O my Lord deſpiſe not an humble and contrite hart, which expects pardon of thy mercy alone. Thou haſt ſaid, that whenſoeven a ſinner ſhall truly grieve for his ſins, thou wilt no more remember his iniquities.

And if it be thy pleaſure to prolonge my life; I make a firme purpoſe, by thy grace, to amende my faults; eſpecially ſuch and ſuch; and will endevour to ſatisfy for what is paſt.

Having made this act, we may receive the absolution which Jesus Christ the Soveraine Priest gives us, by applying to our selves his divine merits: after which let us contemplate him, saying to us, as he did to S. Mary Magdalen: *thy sins are forgiven thee, goe in peace.* Say the Psalme, *Miserere mei Deus*, &c. in the Spirit of true penance.

Aspirations to the three divine Persons.

O Eternal Father, since thou hast so lou'd the world, as to give us thyne only Sonne, ought not I to hope for salvation from thy mercy? Thou hast not given him to condemne us, but to save us, and to this end hast thou impos'd upon him the most holy name of Jesus.

O divine Jesus, be to me Jesus. Remember what thou hast said, that thou camest not for the just, but for sinners. O my God thou desirest

not the death of a ſinner, but that he ſhould be converted and live. Convert me then to thee, that I may live eternally.

Come, O divine Spirit, repoſe in my ſoule with thy ſeaven guifts, to the end to purify, quicken, and ſanctify her. Conſume with the fire of thy holy love, all earthly inclinations yet remayning in her, and ſtrengthen her in the laſt paſſage againſt all the temptations of her enemies.

An act of Faith.

I Proteſt, O my God, before Heaven and Earth that I will dye in the faith and union of the holy Catholique, Apoſtolique, and Roman Church. I firmely beleeve what shee beleeves and teaches; becauſe thou, O God, who art the eternall truth, haſt ſaid and revealed it.

Thou art that infinit goodneſſe and ſanctity, which cannot deceive,

that infinit wisedome which cannot erre. From hencefourth I renounce all temptations, which the enemy may suggest to me in the last moments of my life contrary to this my protestation: and I render thee thankes from the bottome of my hart, for the immense favour thou hast done me, in placing me amongst the children of thy holy Church.

Recite here the Apostles Creed, and make reflection upon every Article of it, protest to beleeve them all.

An act of Hope.

O My God although for the multitude, and enormity of my sins, I most justly deserve Hel; nevertheless confiding entirely in the merits of my Saviour Jesus Christ and in the greatnesse of thy mercy,

which can pardon more then I can offend, I will hope for remission of all my transgressions, and grace to persevere in thy holy love, to which I especially consecrate the last moment of my life.

An act of Charity.

O My God, when shall the tyme come that my soule being separated from this mortal body, and from all Creatures, it shall be perfectly united to thee, to love thee with that pure and invariable love, wherwith the Saints in Heaven love thee?

What doe I desire in Heaven, or in Earth besids thee? the God of my hart, my God and my eternal portion! I esteeme all things as dung and filthynesse to gayne Jesus Christ.

An act of Charity towards our neighbour.

O My Lord, I begg grace and salvation for all the Creatures whom thou hast redeemed with thy most precious blood, especially for the children of thy holy Church; and more particularly for those who have any way offended me. I pardon them, O my God, from the bottome of my hart, as I desire thou shouldst pardon me.

Desire to receive Iesus Christ.

O My God, my Creator, and my Redeemer, my beginning and my end, my only satiety and Beatitude: I ardently desire to receive thee, to the end to unite my selfe to thee. Come then into my soule, sanctify and replenish all her faculties: come into my body, and purify all its senses: come into my

hart and poſſeſſe all its affections; to the end that every moment in the remainder of my life may be entirely conſecrated to thy love.

A ſpirituall Communion, by way of Viaticum.

LEt us heare our good Angel, who invites us to eate of this bread of life, and who ſpeakes to us, as heretofore to the Prophet Elias: *riſe and eate, for thou haſt yet a great way to goe.*

We may repreſent to our ſelves Jeſus Chriſt accompanied by the B. Virgin, our good Angel, and holy Patrons, entring into our Chamber, to the end to adminiſter to us with his owne divine hands his moſt ſacred body; as he did heretofore to his Apoſtles in the laſt ſupper; and ſaying to us: *take and eate, this is my body; which shal be delivered to death,* to the end to give thee life.

Having adored him with all our heart, we may say to him these words.

O my God, since thou hast said, that he who eates thee shall live eternally: grant me this grace, that by receiving thy holy body, I may never more live, but in thee, by thee, and for thee: and that when I shal leave this mortall life, I may by the force, and vertue of this divine bread, attaine to an union, and sight of thy divine Majesty in Heaven.

O whence comes this happinesse to me, that my God should vouchsafe to visit me!

O Lord I am not worthy that thou shouldst come unto my soule, but say onely the word, and it shall be heald.

Having receivd him; we must discourse lovingly with him; calling before him all our senses and faculties, to the end to sweare fidelity to him: let us renew all our vowes and promisses to him, and conjure

him never to forsake us, saying with the Disciples who were going to Emaus: *Stay with us O Lord, for it is late*, the evening of my life is come.

And with S. Simeon.

O Lord let now my soule depart in peace, since shee hath seene thy salvation.

And with David.

ALthough I walke in the midst of the shadow of death, I will feare no evill, because thou art with me.

O God put thy selfe as a divine seale upon my hart, to the end that no earthly thing may find entrance there.

Let us unite our Communion to that which our divine Saviour made before his death, and to all other which the B. Virgin, and all the

Saintes have made: to all those also which shall be made even to the end of the world, thereby to supply the defects we have committed in receiving this divine Sacrament.

Let us render thankes, as well for the grace of the Communion, as for all others, which he has so liberally bestowed upon us, inviting all creaturs to blesse, praise, and magnify him with us by the psalme *Laudate Dominum omnes gentes*, or the Canticle *Benedicite omnia opera &c.*

Point 2.

Spirituall Extreame unction.

WE may represent to our selves Jesus Christ entring into our Chamber, accompanied as before, in the article of Communion, bringing with him the bloody byle compos'd of his precious blood, to the end to apply to us these sacred unctions with his owne divine hands, and in

receiving them, we may make these acts of Contrition for our sins committed by each of our senses.

At the unction of the eyes.

O Jesus, my Saviour, and my God, I most humbly begg pardon for all my sins committed by so many inordinate lookes, and teares unprofitably shed; for the effacing of which, vouchsafe to apply to me the merit of those amorous lookes which from the Crosse thou wert pleased to cast upon those who crucifi'd thee, and of the teares thou hast shed for my salvation.

Of the Eares.

PArdon me also the sins I have committed in hearing with pleasure so many evill discourses, and in satisfaction for them vouchsafe to apply to me the merit of that

patience and humility wherewith thou wert pleased to heare all their blasphemies, injuries, and calumnies which have been uttered against thee.

At the nostrills.

I also most humbly crave pardon, O my God, for the excessive pleasure I have sought, and taken in perfumes and sweet odours, and for my too much niceneſſe and impatience in ill ones, which I have so sensually avoyded. To satisfy for this; vouchsafe to apply to me the merit of those ill odours which thou didst daigne to smell in the Stable, and upon mount Calvary.

At the Mouth.

O My Saviour Jesus Christ, pardon me the infinit number of sins which I have committed both in words, and in excesse of eating

and drinking; expiate them, O my God, by applying to me the merit of thy divine prayers, preaching, and holy fastings.

At the hands.

PArdon me my divine Jesus, so many evill and unprofitable actions which I have done, and all the pleasure and delight I have sought to satisfy my sense of feeling, and to this end apply to me the merit of those holy actions and divine miracles which thou hast wrought with those sacred hands, which were nayld to the hard wood of the Crosse.

At the feete.

OMy God, from the bottome of my hart I beseech thee to pardon all the stepps I have employ'd either unprofitably, or with evill intensions, & apply to me in satisfaction

faction for theſe faults, the merit of thoſe ſacred ſtepps which thou haſt trodden barefoot with ſo much wearineſſe, eſpecially in carrying the Croſſe.

After Extreame unction, we may make theſe following acts in a ſpirit of penance.

1. O my God, to the end to ſatisfy thy divine juſtice, as farre as I am able, and with my whole being to make reparation for my faults, I accept death with all my hart, and rejoyce that my ſoule ſhall be ſeparated from my body in punishment of the ſins I have committed, in preferring my corrupt inclinations before thy holy will.

2. And that this body in punishment for its pride and ambition ſhall be hidden in the earth, and trodden under-foote.

3. And that in ſatisfaction for the inordinate love I have borne it, and the exceſſive care I have had to give it eaſe and pleaſure; it ſhall

returne to corruption, and become the nourishment of wormes.

4. And for the inordinate affection I have borne to the Creatures and the abuſe I have made of them; I am glad, to be depriu'd and ſeparated from them.

5. And for my forgetfulneſſe of thee, O my God, during my life, I accept that which wil be had of me, after my death.

6. And for having uſed all my ſenſes to offend thee; I accept, and offer thee the privation I muſt now ſuffer, of the uſe of them.

7. And in punishment for all the vaine complacence I have had for the creatures I ſubmit my ſelfe by death, to be the object of their hatred and horrour.

The approach of death.

LEt us heare our Good Angel ſaying to us, as to the Virgins
Math. 15 in the Goſpel. Behould the Bride-

groome is comming, goe fourth to meete him.

Preparing our selves for comming, with the burning lampe of charity in our hands, we may say with David.

I Was glad when it was said to me, we will goe into the house of our Lord.

O my Lord God of Hosts, how amiable are thy tabernacles! my soule longs after them.

My soule thirsts after the fountaine of life, when shall I come and appeare before thy face?

As the thirsty hart longs after the fountains of water; so, ô my God, my soule longs after thee.

O how ardent is my desire to be delivered from this body, to the end to be with Jesus Christ.

Union to Jesus Christ dying.

O my divine Jesus, grant that my paines may be united to thyne, that my agony and death may be sanctifi'd by thyne, and that I may partake of those holy dispositions wherin thy sacred soule was in the last moment of thy life, to which with my whole hart I unite my selfe to supply those which are wanting in me. I abandon my selfe to thee, to the end to suffer for thy love the paines of death, even as great and as long as thou shalst please. And I disavow all the imperfections which the violence of my sickneſſe may cause me to commit.

Recourse to the B. Virgin, and the Saintes.

O Holy Virgin Mother of my Lord and Saviour, refuge of

sinners, be now my Advocate, employ thy power for me to the most holy Trinity.

O Mary Mother of grace, Mother of mercy, receive me at the houre of my death, and defend me from the enemy.

Shew thy selfe to be a mother, and obtayne that he who for my salvation would vouchsafe to be thy sonne, and be borne of thee, may also receive me by thee.

O all yee Saints and Blessed spirits intercede now for my soule, and assist me in this extremity, to the end I may obtayne victory over my enemies.

Great S. Joseph, and my holy Patrons and Protectors assist me.

Blessed S. Michael, fight for me.

O glorious Angel, my dearegardian, defend me from the ambushes of my enemies, and forsake me not in this last passadge.

Then addreſſing our ſelves to God, we may ſay.

ETernall Father, looke upon me in the face of thy deere ſonne Jeſus Chriſt, who has ſpilt his blood for my ſalvation.

Have pitty on me, according to thy great mercy, and pardon my ſins for the glory of thy name.

O my God enter not into judgment with thy ſervant, for in thy ſight no Man living can be juſtifi'd.

O my divine Jeſus, interpoſe thy Croſſe and Paſſion betwixt thy iudgment and my ſoule.

My God, my Lot is in thy hands, ſave me, O my Lord, I have hoped in thee, I ſhall not be confounded for ever.

An act of Adoration to the moſt holy Trinity.

OMoſt holy and individed Trinity, I adore thee with my whole hart, and now, and for all

Eternity, unite my selfe to all those adorations, and praises which the most holy humanity of my Saviour Jesus Christ, his most glorious Mother, and all the Saints, and blessed spirits render thee, and shall render thee eternally in Heaven. I offer thee all the sacrifices of this most sacred humanity which are already offerd, and which shall be offerd even to the day of judgment upon all the Altars in the world, in satisfaction for my sins, and in gratitude for all thy divine benefits.

Those who make use of the Recommendation of the soule may remember to make this conclusion after it. And then may be said, Subvenite Sancti.

Conclusion of this exercise.

An act of entire resignation or abandon of our selves to God.

O My God I abandon my soule entirely and without reser-

vation to thy divine judgments : I submit my selfe to them from the bottome of my hart, I adore and reverence them now and in all Eternity, as most just and equitable.

Spirituall expiration.

Houlding the Crucifix in our hand, we may say these words.

My God, my Creator, and my Redeemer, behould I come to thee, because thou calleſt me, receive me into the bosome of thy mercy.

And kissing with tender affection the wounds of the Crucifix, we may at each of them pronounce the holy names of Jesus and Marie: and then having repeted these last words of our Saviour.

Into thy hands O Lord I commend my spirit.

We may expire in the sacred wound of the side of sweet Jesus,

and chusing that for our toumbe, we may hide our selves in his divine hart. Then after a little recollection we may say the prayers which are to be rehears'd after death.

Subvenite.

SUccour spedily o yee Saintes of God &c. The rest of these prayers are plac'd at the end of the Recommendations of the soule.

After this exercise, we ought so consider our selves as dead to the world, and our selves. In consequence wherof, we ought often to say with S. Paul *I live now no more I, but Iesus Christ lives in me*, my life is hidden with Iesus Christ in God.

* * *
* *
*

* * * * * * * * * † * * * * * * * * *

* * * IHS * * *

* * * * * * * * * * * *

The recommendation of the ſoule, which ought to begin with the little Litanies: and the following prayers are to be ſaid during the agony.

LOrd have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Holy Marie pray for him.
All yee holy Angels and Archangels pray for.
Holy Abel pray for
All yee quires of the juſt. pray ye
Holy Abraham
S. John Baptiſt
S. Peter.
S. Paul pray.
S. Andrew
S. John
All yee holy Apoſtles and Evangeliſts. pray yee

Al yee holy Disciples of our Lord.
Al yee holy Innocents
S. Steven
S. Laurence pray
Al yee holy Martyrs. pray ye
S. Silvester
S. Gregory pray
S. Augustin
Al yee holy Bishops and Confessors. pray ye
S. Benet
S. Francis pray.
All yee holy Monkes and Heremits. pray ye
S. Mary Magdalen.
S, Lucy pray.
All yee holy Virgins and Widowes. pray ye
All ye Saintes of God. Intercede for us.
O Lord be favorable to him and pardon him his sins.
O Lord be gracious to him, and deliver him.
From thy wrath. O Lord deliver him.

From the danger of death. O Lord deliver him.

From the paines of Hel. O Lord deliver him.

From the power of the devil-O Lord deliver him.

By thy holy Nativity. O Lord deliver him.

By thy Crosse and Passion. O Lord deliver him.

By thy death and burial. O Lord deliver him.

By thy glorious Resurrection. O Lord deliver him.

By thy admirable Ascention. O Lord deliver him.

By the grace of the holy Ghost, our souveraine Comforter. O Lord deliver him.

In the day of judgment. O Lord deliver him.

O Lord, we miserable sinners, pray thee to heare us.

That thou maist spare him. O Lord heare us.

Lord have mercy upon us.

Christ have mercy upon us.
Lord have mercy upon us.

The Prayers.

Proficiscere anima Christiana.

GOe fourth of this world, O Christian soule, in the name of the Father almighty, who created thee in the name of his sone Jesus Ch. who redeemed thee: in the name of the holy Ghost who infus'd himselfe into thee: in the name of the holy Angels, and Archangels: in the names of the Thrones and Dominations: in the names of the Principalites and Powers: in the name of the Cherubins and Seraphins: in the name of the Patriarches and Prophets: in the name of the holy Apostles and Evangelists: in the name of the holy Martyrs and Confessors: in the name of the holy Monkes and Hermits, in the name of the holy Virgins and of all Gods Saintes: let thy dwelling be this day in peace, and

thy habitation in holy Syon, by the Merits of our Lord Jesus Christ. Amen.

Deus misericors, Deus clemens.

O God of mercy and clemency, who according to the multitude of thy mercies forgettest the sins of such as are penitent, and by pardon abolishest the guilt of their past crymes: looke graciously upon thy servant N. who with a sincere confession of his hart implores remission of all his sins, and mercifully heare him. Repaire in him, o most indulgent Fasher, whatsoever is corrupted by earthly fraitly, or ruind by the malice of the devil; and unite this member of thy Redemption to the body of thy Church. Let his sighes, O Lord, moove thee to pitty let his teares excite thee to compassion, and receive him into the favour of thy reconciliation, who condes in nothing but thy pure mer-

cy: through Jesus Christ our Lord Amen.

Commendo te.

I Commend thee, deare brother, to God almighty, and remitt thee into the hands of him, whose creature thou art; to the end that when by death thou shalt have payd the debt of humane nature, thou maist returne to thy Creator, who form'd thee of the slyme of the earth. Let the splendid quires of Angels come fourth to receive thee; let the maiestical senat of the Apostles meete thee: let the tryumphant Host of Martyrs accompany thee: Let the glorious assembly of bright Confessors encompasse thee: let the shining troupe of reioycing Virgins congratulate thee: Let the embraces of a happy repose transport thee into the bosome of the Patriaches; let the mild and gracious countenance of sweet Jesus appeare to thee;

and ordayne thee place amongst those who never cease to serve him. Maist thou never know the horror of Hell, the tortures of its flames nor the cruelty of its eternal torments: let not wicked Sathan with his hydeous band presume to touch thee; let him tremble to see thee arrive in company of the Blessed Angels, and let him fly into the dreadfull confusion of eternall darkneſſe let God arise, and let his enemies be scattered: let those who hate him fly before him: let them vanish like smoake, and as wax melts before the fire, so let sinners perish before the face of God, and let the iust feast and reioyce in his sight: let then all the infernall legions blush and be confounded, and let not the ministers of Sathan dare to hinder thy passage: let Christ who was crucifi'd for thee, deliver thee from torments: let Christ who vouchsafed to dye for thee, save thee from eternal death: let Christ the sonne of

the living God place thee in the florishing pleasures of his paradise, and let that true Pastor acknowledge thee for one of his flock; and having absolud thee from all thy sins, let him sett the at his right hand amongst his elect. Maist thou see thy Redeemer face to face, and being alwayes present before him, lett thy happy eyes behold the manifest truth, and having finally received thy place amongst the troupes of the blessed spirits, mayst thou enjoy the sweetnesse of divine contemplation world without end Amen.

Suscipe Domine.

O Lord, receive thy servant into that happy place where he hopes for salvation from thy mercy. Amen.

O Lord deliver the soule of thy servant from all the dangers of Hell, from the snares of torments, and all paines and sufferings Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Enoch and Elias from the ordinary death of Men Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Noe from the floud Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Abraham from the Chaldeans Amen

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered holy Job from his ſufferings Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Iſaac from being immolated by the hand of his Father Abraham. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt delivered Lot from Sodome, and from the flames which burnt it. Amen.

O Lord deliver the ſoule of thy ſervant, as thou haſt deliveeed Moyſes from the hand of Pharao, king of Egipt Amen.

O Lord deliver the ſoule of thy

servant, as thou hast delivered Daniel from the denne of Lyons Amen.

O Lord deliver the soule of thy servant, as thou hast delivered the three children from the fiery furnace, and from the hand of the wicked king. Amen.

O Lord deliver the soule of thy servant, as thou hast delivered Susanna from the false accusations of the Elders Amen.

O Lord deliver the soule of thy servant, as thou hast delivered David from the hands of king Saul, and Golias. Amen.

O Lord deliver the soule of thy servant, as thou hast delivered S. Peter, and S. Paul out of prison Amen.

And as thou hast delivered the most holy Virgin and Martyr S. Tecle from three cruell torments, so vouchsafe to deliver the soule of this thy servant, and make him rejoyce with thee in the eternall possession of heavenly riches Amen.

Commendamus tibi.

WE commend to thee o Lord, the soule of thy servant, N. and beseech thee O Lord Jesus Christ Saviour of the world, that as thou hast vouchsafed most mercifully to descend from heaven for it; so thou wilt not refuse to place it in the bosome of the Patriarches. Acknowledge O Lord, thy creature, who was not created by any strange Gods, but by thee, the only true and living God. For as there is no God like thee; so there are no workes like thyne O Lorde make his soule rejoyce in thy presence; and remember not his old sinnes and excesses, which the heate, or fury of his mordenate desires have caused him to committ. for although he hath transgressed, yet he hath not denyed the Father, sonne and holy ghost, but beleeued and reteyned a zeale for thy glory, and faithfully adord thee,

the God and Creator of all things.

Delicta iuventutis.

REmember not O Lord, we beseech thee, the offences of his youth, and his ignorances; but according to thy great mercy be mindfull of him in the brightneſſe of thy glory, open heaven to him, and lett the Angels rejoyce at his entrance. O Lord receive thy servant into thy kingdome. Let S. Michael the Archangel who has merited to be prince of the heavenly hoſt, receive him let the Angels of God come fourth to meete him, and conduct him to the holy citty of the heavenly Hierusalem; let the B. Apoſtle S. Peter, to whom thou hast committed the keyes of the kingdome of Heaven, admitt him; let S. Paul the Apoſtle, who was found worthy to be a vessel of election, assiſt him: let S. John, the chaſt and beloved Apoſtle of God, to whom the secrets of Heaven

were reveald intercede for him, let all the Apoſtles to whom, God has giv̄e a power of binding and looſing, pray for him : let all Gods Saints, and elect who have ſuffered torments in this world for the name of Chriſt, intercede for him; to the end that being freed from the bonds of the flesh, he may arrive at the glory of the heavenly kingdome, by the merits of the ſame Jeſus Chriſt our Lord, who with the Father and the Holy ghoſt; lives and raynes for ever and ever Amen.

If the ſoule continue in her agony, the pſalme 117 *Confitemini*, here after ſett downe, may be rehearsd and alſo the 188. Pſalme *beati immaculati*, which is omitted here becauſe of its length.

The ſoule going out of the body, the ſubvenite is to be recited.

SUccour ſpeedily O Saintes of God, haſten yee Angels of our

Lord, receive this ſoule, and offer it up in the ſight of the moſt high. Jeſus Chriſt who has cal'd thee receive thee, and let the Angels carry thee into Abraham boſome, eternall reſt give her O Lord, and let perpetuall light shine upon her.
Lord have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Our Father &c.
From the gate of Hell.
O Lord deliver this ſoule.
Let her reſt in peace Amen.
O Lord heare my prayer.
And let my cry come tothee.
We commend to thee O Lord, the ſoule of thy ſervant N. that being dead to the world, he may live to thee: and thoſe ſins which through frailty of humaine converſation he has committed, lett them be pardned by thy infinit goodneſſe and mercy, and by the merits of our Lord Jeſus Chriſt Amen.

Confitemini Pſalme 117.

PRaiſe our Lord for he is good: for his mercy endures for ever.

Let Iſrael now ſay that he is good; for his mercy endures for ever.

Let the houſe of Aaron now ſay, that his mercy endures for ever.

Let thoſe who feare our Lord now ſay; that his mercy endures for ever.

In my tribulation I called upon our Lord; and our Lord heard me at large.

Our Lord is my helper; I will not feare what Man can doe to me.

Our Lord is my Protector; therfore will I deſpiſe my enemies.

It is better to truſt in our Lord, then to truſt in Men.

It is better to hope in our Lord, then to hope in Princes.

All nations compaſſed me about, but in the name of our Lord I have taken vengance upon them.

Thy

They have girt, and environd me round, but in the name of our Lord: I have taken vengance upon them.

They have ſurrounded me like Bees; but in the name of our Lord, I have taken vengance upon them.

They pusht and thruſt me ſo as I ſtaggerd, and had almoſt falen; but our Lord ſuſtaynd me; our Lord is my force, and my prayer: and he is become my ſalvation.

The voyce of joy and health; in the tabernacles of the juſt.

The right hand of our Lord has wrought mighty things, the right hand of our Lord hath exalted me: the right hand of our Lord has shewd ſtrength.

I will not dye, but live, and declare the workes of our Lord.

Our Lord by correction hath chaſtiſed me: but he has not given me over to death.

Open me the gates of righteouſneſſe, that entring into them I may bleſſe our Lord; this is the gate of our

Lord, the juſt ſhall enter into it.

I will praiſe thee, becauſe thou haſt heard me; and art become my ſalvation.

The ſtone which the builders rejected: the ſame is become the head of the corner.

This our Lord hath done: and it is admirable in our eyes.

This is the day which our Lord has made: let us rejoyce, and be glad in it.

O Lord ſave me, O Lord proſper me: bleſſed is he who comes in the name of our Lord.

We have wisht you happineſſe, who are of the houſe of our Lord: God is our Lord, he has shind upon us.

Ordayne a feſtivall day in triumph let it extend even to the hornes of the Altar.

Thou art my God, and I will bleſſe thee: thou art my God, and I will exalt thee.

I will praiſe thee, becauſe thou haſt heard me, and art become my ſalvation.

O praise our Lord for he is good: for his mercy endures for evet.

An abridgment of the Exercise of preparation to Death.

Which may be us'd every day.

MY hart is ready O God, my hart is ready; not my will, but thyne be done, O my Lord, I resigne my selfe entirely to receive death, at the tyme, and in the manner, it shall please thee to send it.

I most humbly aske pardon for all my sins comitted against thy soveraine goodnesse, and repent me of them from the bottome of my hart.

3. I firmely beleeve, whatsoever the holy Catholique Church beleeves and teaches, and by thy grace will dye in this beleife.

4. I hope to possesse eternall life, by thy infinite mercy, and by the

merits of my Saviour Jesus Christ.

4. O my God, I will love thee, as my soveraigne good, above all things, yea even to a contempt of all things: I will love my neighbour as my selfe, and pardon him with all my hart.

6. O my divine Jesus, how ardent is my desire to receive thy sacred body: and to the end to communicate spiritually, I unite my selfe to all the communions which shall be made in thy holy Church, even to the end of the world, especially, at the houre of my death.

7 Grant me grace, O my divine Saviour, to expiate all the sins I have committed by my senses, in applying to my selfe thy blessed merits, the holy unction of thy precious bloud.

8. Holy Virgin, Mother of my God, defend me from my enemies, and present me to thy divine sonne.

9. Glorious S. Michael, my holy Angel gardian; my B. Patrons, inter-

ceede for me, assist me in this my last dreadfull passage.

10 O my God, I renounce all temptations of the enemy; and generally whatsoever may displease thee. I adore and accept thy divine judgments upon my soule and most intirely abandon my selfe to them, as most just and equitable.

O Jesus, my divine Jesus, be to me Jesus. O my God hiding my selfe with an humble confidence in thy lovely wounds, I render my soule into thy divine hands, receive it into the bosome of thy mercy Amen.

An Appendix.

WHeras God almightie doth (in ſome manner, and by certaine conduits, as it were) deſcende to us, ſo by prayer we aſcend (ſaith S. Franc. de Sales) unto him; *prayer being properly* [according to S. Jo. Damaſcen] *an elevation of our minde unto God*; and therefore what ever it be that truly doth raiſe, and devoutly ſtirr upp our harts to bleſſe, to love, and to adore Almighty God, that properly is true, gratefull, and eſſentiall prayer, be it but procured by a pure intention for the glory of God in whatever we doe, whether by fervent ejaculations of divine love; by pious conſiderations, inducing us to the practiſe of vertu; or to a vertuous preparation for a bleſſed death, by holy maxims; or

finally by vocall prayer, or mentall meditation, so that we blesse and praise God in all, that is the proper prayer which we are commanded to make continually, and *without intermission* saith S. Paul, which could not be performed in that cryticke sense, but must necessarily be understood of all the pious exercises mentioned in this Manuel conducing to raise our harts to the love and praise of God; and therfore [according to S. Jo Damascen] *they are true, proper, and essentiall prayer.*

But because one may here justly demande, how this true and holy prayer may best be knowne, from that which is but false and counterfeit; therfore I have judg'd it not unfitt to sett downe the proper markes, and surest signes wherby rightly to understand, and distinguish, the one from the other; which may serve as a true touchstone for the right tryall of true holy and profitable prayer, from what is but false

and deceiptfull; and it is principally intended for ſuch as doe practiſe the more elevated prayer of meditation; who, if not rightly guided, are more ſubject to illuſion and deceipt, then ſuch as only uſe vocall prayer, and the purgative way, which the over ſpeedy aſpirers unto the unitive, doe neglect before they have lay'd the firſt foundation to it, in the purgative way, by labouring to deſtroy and ruyne ſin, to roote out vice, to correct evill habits, or vnruly paſſions, and diſordered affectations, the true and neceſſary prepatation to that high prayer of holy contemplation, wherby with a pure intention we muſt ſincerely ſeeke the right end of true prayer without which it would be but vaine and fruitleſſe. Now the true and pure end of all good prayer is humbly therby to crave light from God to unſterſtand his holy will; and grace to performe the ſame; with encreace in his love, and advancement in vertu.

A touch-ſtone for right tryall of true and profitable prayer from what is but falſe and counterfait.

THe bleſſed Apoſtle counſelleth us not to give credit to every ſpirit, but to try if the ſpirit be of God. often tymes the divel transformes himſelfe into an Angel of light deceiving many: and moſt dangerouſly of all under the pretence of ſanctity: he propoſing to us his illuſions for divine favours. And therefore to prevent any danger to be deceived herein, obſerve well theſe markes wherby to avoyde or to diſcouer them.

Firſt be aſſured [ſaith Molina] as of a generall Rule, that who will only give credit to himſelfe, in his ſpirituall affaires, and will be governed by his owne judgment alone; that man is utterly deceived and

overthrowne, be he never ſo ſeeming wiſe, vertuous, and accompagned which all the ſignes of goodneſſe and ſanctity; becauſe ſuch a ſpirit not ſubmitting his iudgment to any other man, nor communicating with any for their adviſe; may well be preſumed naught and dangerous.

But ſome untimely contemplators will tell you, that they have good and approved Authors for their practice. I anſwere that the Authors which they pretend for themſelves are pious and approved good; but the practiſe which they frame thence according to their owne ſenſe and private opinion is allowed by none of the approved and beſt ſpirituall directors of ſoules. whoſe authority, theſe over haſty contemplators ought farr to preferre before their owne. For ſectaries pretend many true texts of ſcripture for their falſe errours; but they refuſing the holy fathers and councells authority for the true underſtanding ther-

of, and takeing them obstinately according to their owne deceived sense and opinion, they runn wilfully into errour and heresy, to their endlesse perdition.

But they will reply to you, that the effect of true prayer is to unite our soule to God, wherby we are replenished with great consolation and comfort, yea the very gust and tender consolation which God communicats to the vertuous thus devoutly serving him, doth give both ioy and courage to love and serve him by this fervent kind of holy prayer.

For answere to this their reply, it is to be here observed, that there are two sorts of sensible devotion or consolation, the one from God which is good; the other dangerous and pernicious, proceeding from nature or from our ghostly enemy. Now the affections and passions of our soule are knowne by their fruits: that hart is good, from which proceeds pious affections,

good effects, and holy actions. If it make us more humble, more patient, and more charitable, if more to mortify our unruly passions and affections; more constant in good exercises, more yealding and obedient to Superiours, more plaine dealing with Christian syncerity in all our actions; then doubtlesse these consolations are from God.

But if those consolations in devotion rest only in our selves; or that we become more curious, peewish, captious, impatient, willfull, obstinate, fierce, presomptuous, uncharitable, lesse subject to others direction; then undoubtedly such spirituall tenderneſſe or consolation in prayer, is false and pernicious; *for a good tree brings fourth good fruit.* We must not therfore much regard these spirituall tender consolations, but carefully observe what good fruit they produce in us. Thus that true director of all right and holy spirituall S. Fran. de Sales.

And by this we now plainly see that the good fruits or effects of prayer can only give a right iudgment of the goodnesse and true value thereof. If therefore by prayer, You find your self more humble, desirous to be contemned, lesse willfull, more charitable &c. No doubt but your prayer is Good, and profitable: if by it you grow more sincere, lesse curious, and willfull: if it produce more vigour of affection to vertuous actions; if finally you find your selfe more meeke and patient, if mortification seeme pleasing to you for the love of God: if modesty appeare in your gesture and conversation; if vertu be pleasing to you, and vice distastfull: All these are secure signes of good and holy prayer; and infallible markes of true and solide devotion.

An other secure marke that our prayer or meditation is true; is, when the soule regardeth not so much the consolation, gust, or swe-

stneſſe which shee feeles therin, as the effects which it cauſeth, of the forces which it brings and endeves her withall, to be therby more able to love, to pleaſe and to ſerve God, ſo that shee beareth very patiently the want of theſe cherishments: yea even of her owne accord shee deprives herſelfe therof, for the leaſt occaſion offered to doe God the greater ſervice; or for her neighbours good, to give ſatisfaction to any due obligation therby: she kowing that true ſanctity or perfection conſiſts not in receiving ſuch cherishments, and delightſome favours, but in the practice of true and ſolid vertues; wherin we ought ſo much the more to excercife our ſelves, by how much, ſuch cherishments and favours are beſtowed upon vs in prayer which oblidgeth us to the greater perfection.

But now contrariwiſe when this

contemplation is false, and suggested from the evill Spirit, then we are wholy bent, and feed upon those gustfull contents; if therfore the privation therof makes us impatient and discontent, and for feare of loosing this pleasing sensible content, we both relinquish our obligation and duty, to which otherwise we were bound; which they nowayes doe, who receive the true visits of God, but on the contrary, they much more desire labour, penance, mortification, and to beare their Crosse for the love of God, with a pious hatred and contemp of their owne selves. Wheras that which is false and counterfait, encreaseth self love, refuseth, and shunneth any labour, Crosses, and mortification, &c.

A third seeure signe and good marke to examen and know whether our prayer be of God, and his holy grace; or of nature only, (therfore not solid, but dangerous and deceipfull) is, to observe our owne

inclinations: if we couet that our good deedes, be made manifeſt, it is an effect of nature, wheras grace doth endevour to keepe them ſecret, therby to avoyde the honour and worldly glory which nature doth greatly couet: if againe we find, our ſelves variable and unconſtant, it is nature that is working: for grace remaynes conſtant and unvariable, aswell in adverſitie as in proſperitie, with humble reſignation and mortification of our ſelves, in all things according to the holy will of God, with much content and joy. finally if ſingulariſtie ſelfeſteeme, and deſire of humane glorie, be the ayme of our hart, know that nature rules; ſince grace doth abſolutly deſpiſe and hate them.

Laſtly a true meanes to diſcover whether ons prayer be good, and of God; or whether badd, and from the evill Spirit, we muſt carrefully examen and obſerve, whether we ſeeke the mortification of our owne

will, and inclinations of nature: or contrariwiſe, whether not much rather our owne ſatisfaction and deſire, which nature ever ſeekes, alwayes excuſing her ſelve, and by no meanes will be troubled, but by earneſt conteſting, projects and labour, yea even with violence, she ſtrives to preuaile and to obtayne her deſire in all. But Gods grace, and all motions from the good Angel, doth alwayes incite us to our owne abjection, and pretends no excuſe at all. Againe the inſtinct from the holy Ghoſt, and all motions from the grace of God, and from the good Spirit, doth both move and invite us unto ſubmiſſion and obedience, and ſtill directs and guides us from all vicious and ſinfull extreames.

And to conclude moſt certaine it is, that, that prayer is not alwayes the beſt, which is moſt inflamed by greateſt feeling tenderneſſe, but rather, and moſt vndoubtedly, that of which enſueth the beſt and ho-

lieſt life, moſt profoundeſt humility, charity, patience, and perfection; and that it have the power to make this happy change. But if contrariwiſe our prayer have none of theſe good effects, but that it leaves us in the ſame eſtate and imperfections wherin we were before, then undoubtedly, all our ſenſible devotion, and tender feelings of ſeeming great vertu, and perfection, are but falſe, and full of deluſion and deceipt. And therfore hence it is that the chiefe and principall matter to be regarded, and well obſerved in prayer is, that after the end therof our reſolutions, good purpoſes, and pious feelings in the tyme therof, be afterwards put, by us, in faithfull practice and execution.

Out of the premiſes is to be obſerved that the profit, the end, and true perfection of prayer, conſiſts in becomming therby more humble, more reſigned to God, more charitable and affable towards our

neighbours, more obedient to ſuperiours, more patient in contradictions &c. for ſuch prayer beſt pleaſeth God, and is moſt profitable for our ſoules; it doth moſt edify our neighbour, and farre ſurpaſſeth the prayer althougth accompagned otherwiſe with illuminations, and abundance of fervourous affections not effectuall and efficacious in producing that holy fruit of true vertue, which is the only profit, & principall end of all true prayer, and meditation: prayer not being the end, but only the meanes to be vſed for our advancement in perfection, and to gaine therby the victory over our perverſe inclinations and paſſions, and therfore we muſt not reſt only in our prayer, as in the end of our work, for perfection conſiſts not in much conſolation, or ſweetneſſe, or ſenſible guſt in our prayer, but in that perfect victory over our ſelfe, over our paſſions, and unruly affections; as is ſaid; nor in the ſublimeſt prayer, but in that which with a

pure intention doth syncerely seeke the encreace in Gods divine love, our owne aduancment in vertu, with true resignation to the wil of God, and a perfect contempt and abnegation of our selves, renouncing all curiosity of Spirit, and self satisfaction by it; for otherwise we seeke not God so much as our selves, and our owne interest, and therfore no marvaile if we doe not finde him.

The certaine markes and most evident signes of false and meere counterfeit prayer.

THe first marke. If our manners and conversation be nothing amended.

2. If there be great levity and vanity in our actions.

3. If great remisnesse in obligations of piety,

4. If our care and diligence be small to avoyde evill occasions, and the causes of our most habituall sin-

5. If we presume to be now arrived to a high degree of prayer, or aspire to visions, revelations, or extaces, &c. Or to the like favours in the passive way.
6. If passions beare sway in vs.
7. If mortification seeme harsh and vnpleasant.
8. If our senses be petulant and wanton.
9. If to temptations we make but a weake and careleſſe resistance.
10. If labour and employment be irckſome to vs.
11. If the yoake of Gods law seemes heavy, and his counsels unsupportable.
12. If we finde our selves lasie and listleſſe to all spirituall affaires.
13 If worldly puntillios of honour and temporall respects goe neareſt to our hart and affection.
14. If holy Crosses, patience and obedience seeme bitter and unpleasing.
15. If we neglect and misregard, or not respect, nor esteeme the advise

of our ſuperiour and ghoſtly Fathers.

16. If finally we carry our ſelves carelesly and negligently in the amendment and correction of ſuch faults as apparently are knowne to us for ſuch.

Theſe are all evident markes and moſt aſſured ſignes of evill counterfeite, and falſe devotion, and naughty prayer, which we ought with all ſpeed and induſtry reſolutely to amende and change.

IHS

The Litany of our Lord and divine Saviour Iesus.

LOrd have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Jesus heare us.
Lord Jesus graciously heare us.
God the Father of Heaven. Have mercy upon us.
God the sonne Redeemer of the world. Have mercy &c.
God the holy ghost proceeding from the Father and the sonne. Have.
Holy and glorious Trinity, three persons and one God. Have mercy
Jesus sonne of the living God. have
Jesus splendor of the Father.
Jesus brightnesse of Eternal light.
Jesus king of glory. Have mercy
Jesus the sunne of justice.
Jesus sonne of the Virgin Mary.

Jeſus whoſe name is called wonder-
full. Have mercy upon us.
Jeſus the mighty God.
Jeſus the Father of the world to co-
me. Have mercy upon us
Jeſus the Angel of the great counſel
Jeſus moſt powerfull.
Jeſus moſt patient.
Jeſus moſt obdient. Have mercy
Jeſus milde and humble of hart.
Jeſus lover of chaſtity.
Jeſus our Love.
Jeſus the God of peace.
Jeſus the Author of life.
Jeſus the example of vertues.
Jeſus the zealous ſeeker of ſoules.
Jeſus our God, Have mercy upon us.
Jeſus our Refuge.
Jeſus the Father of the poore.
Jeſus the Treaſore of the faithfull.
Jeſus the good shiphard.
Jeſus the true light.
Jeſus the Eternall wiſdome.
Jeſus all-infinite goodneſſe.
Jeſus the way, the truth and the
life.

Jeſus

Jesus the ioy of Angels. Have &c.
Jesus Maister of the Apostles.
Jesus the teacher of the Evangelists.
Jesus the strength of Martyrs.
Jesus the light of Confessors.
Jesus the purity of Virgins.
Jesus the Crowne of all Saints. Have mercy upon us.
Be propitious unto us. Speare us Lord Jesu.
Be propitious unto us. Spare &c
From all sinne. Lord Jesu deliver us
From thy anger.
From the deceipts and snaires of the Divel.
From the spirit of fornication.
From perpetuall death.
From all neglect of thy holy inspirations. Lord Jesus deliver us
By the mystery of thy most holy incarnation.
By thy Nativity. Lord Jes. deliv. us.
By thy Infancy.
By thy divine life.
By thy labours and trauells.
By thy Agony and Passion.

By thy Crosse and derelict̃ion.
By thy unspeackable paines and languishings. Lord Jesus &c.
By thy death and buriall.
By thy glorious Resurrection.
By thy Assention into Heaven.
By thy incomparable joyes.
By thy Eternall glory.
Lambe of God that taketh away the sins of the world. Spare us Lord Jesu
Lambe of God that taketh away the sins of the world.
Lambe of God that taketh away the sins of the world. Haue mercy &c.
Jesu heare us.
Lord Jesu graciously heare us.

Let us pray

O Lord Jesus Christ who hast said unto us, aske and you shall receive seeke and you shall find, knock and it shall be opned unto you: grant we beseech thee upon this our most humble petition the effect of thy divine love that we may love thee with our whole hart, and never cease from thy praises, nor from glorifying thy holy name.

O moſt loving and our divine Redeemer Jeſus, worke in us the perpetuall love, to geather with the feare of thy ſacred Humanity, which thou haſt annointed and ſanctifi'd by the vnion of thy Deity; that we may be evermore ſubiect and obedient to thee, ſince thou doeſt never leave thoſe deſtitute of thy grace, whom thou haſt eſtablisht in the ſolidity of thy love who with the Father and the Holy ghoſt liveth and rayneth God, world without end Amen.

The Litany of our B. Lady of Loretto.

LOrd have mercy upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
Chriſt heare us.
Chriſt graciouſly heare us.
God the Father of Heaven. Have mercy upon us.
God the ſonne Redeemer of the world. Haue mercy upon us.
God the Holy ghoſt.
Holy Trinity oue God. Have mer-

cy upon us.
Holy Mary. Pray for us
Holy Mother of God.
Holy Virgin of Virgins.
Mother of Christ
Mother of Divine grace,
Most pure Mother.
Most chast Mother.
Undefiled Mother.
Untouched Mother,
Lovely Mother Pray.
Glorious Mother.
Mother of our Creatour.
Mother of our Saviour.
Most prudent Virgin.
Venerable Virgin.
Renowned Virgin.
Powerfull Virgin.
Mild and meeke Virgin.
Faithfull Virgin. Pray.
Myrrour of Justice.
Seate of Wisdome.
Cause of our joy.
Spirituall vessel.
Honorable Vessel.
Vessel of devotion. Pray.
Mysticall Rose.

Strong Tower of David.
Solid Tower of ivory.
Goulden habitation.
Arke of Covenant.
Gate of Heaven.
Morning ſtarr. Pray.
Health of the ſick.
Refuge of Sinners.
Confortreſſe of the afflicted.
The Helpe of Chriſtians.
Queene of Angels.
Queene of Patriarkes.
Queene of Prophets.
Queene of Apoſtles.
Queene of Martyrs. pray.
Queene of Confeſſors.
Queene of Virgins.
Queene of all Saints.
Lambe of God who taketh away the ſins of the world. Spare us o Lord.
Lambe of God who taketh away the ſins of the world. Heare us o Lord
Lambe of God who taketh away the ſins of the world. Have &c.
Chriſt heare us.
Chriſt graciouſly heare us.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Our Father which art in Heaven; &c.

Let us pray.

O God of unspeakable mercy who hath vouchsafed for our sakes to me made not only Man, but the sonne of Man; and wouldst have a woman to be thy Mother on Earth, who from all Eternity hadst God to be thy Father in Heaven. Grant we may celebrate her memory most devoutly, venerate her Maternity most syncerly, and be most humbly subject to her most excellent dignity, who hath conceived Thee of the Holy Ghost; hath brought Thee fourth of her wombe; remaying a pure Virgin; and to whom thou hast most humbly pleased to be subject heare on Earth, who art the only begotten sonne of God, our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and raygneth world whithout end. Amen.

DEfend, we beseech Thee, o Lord, by the intercession of the ever Virgin Mary, this thy family from all adversity; and prostate before Thee with all our hartes, protect us favorably from the snare of our enemies. Through our Lord Jesus Christ, thy only sonne who liveth with Thee in the vnity of the Holy Ghost, for ever and ever. Amen.

Finis. Soli Deo Honor & Gloria.

10. May 1669.

COurteous Reader, bookes of this nature, not being easily permitted to be printed at home; no diligence of the corrector can avoyde the many faults which the Printer [not understanding our langage] must needs be very subject to committ. His ignorance deserves your pardon, and my paynes, your prayers, which I doe hartely crave. Submitting intirely all the rest to the correction of the holy Catholik Church. Hopeing that if this little Manuel be

used with the like intention, wherewith it was composed; the fruit will be not unanswerable to his desire, who is a harty and true wellwisher of the greatest happinesse to your deerest soule.

THE DOCTORS APPROBATION.

I Vnder vvritten Doctor of Divinity in the Vniversity of Paris, have read ouer a little booke intitled a MANNVEL OF THE POORE MANS DEVOTION, &c. composed by VV. C. In vvhich I finde nothing contrary to the Catholike Apostolike, and Roman faith, or good manners: but rather much that inciteth Christians to the true practise of solide piety and Devotion. In vvitnesse vvheroff I have hereunto sett my hand, this 2. day of Feb. 1669. F. GAGE.

Libellum Anglo idiomate scriptum a viro piissimo pariter ac Nobilissimo D. VV. C. sacerdote Anglo compositum, optimis Instructionibus, Meditationibus, & Orationibus plenum magna cum delectatione per legi, in quo nihil nisi valde orthodoxum & Christianæ vitæ ac Religionis professum quærentibus maximè vero Neophytis vtilissimum deprehendi, sapit porrò authoris sui pietatem maximam ac vitæ integritatem, quippe qui generis splendorem, (quo maximè inter Anglos fulget) virtutum suarum splendore excellere videatur. Quamobrem bono Catholicorum Anglicanæ ditionis consulens hunc prelo dignissimum censeo ut ibi aliquos reperiat imitatores qui omnes vbique reperiet approbatores. Datum Parisiis die 10. Decembris an. reparatæ salutis 1669.

I. MOLIONY sacræ Theologiæ Facultatis Parisiensis Doctor.

1686 ye 28 January 5.
1687 ye. 8. ARRTL

45 ye 3

A TABLE

Of the chief contents in this Manuel.

A morning Exercice of holy prayer. Page 3.

The Angelus Domini, for morning, Noone, and Evening. pag. 14.

Advertisments much conducing to Christian perfection. pag. 15.

An eveing Exercise for prayer before bedd. pag. 17.

King David his 7. Penitentiall Psalmes. With the Litany of the Saints. pag. 27.

The true end of Man. pag. 49.

Of gratitude due to Jesus Christ. p. 51.

Our maine affaire is to save our soules. pag. 13.

Of Gods divine presence. pag. 54.

We ought to distrust our selves. p. 55.

Against detraction and calumny. p. 57.

Cha
Gf ut pleas almighty god
to Reane our prayers
o Jesus Christ our Lord
+ the Ende of
Every

lit of 435
pd Jesus 24
1740
lit of 870
pd BL. 10440

10440
60
00
62640
626400

Of flying the occasion of sin. pag. 59.
The small number of the Elect. p. 61.
Of suffering persecution for justice sake. pag. 63.
Mans life subject to innumerable miseries. pag. 65.
Reflection upon the word of Eternity. pag. 68.
The signification of Priestly Ornaments. And of the other Ceremonies and divine Mysteries of the Masse. pag. 71.
A devout Exercise for hearing Masse with true profitt and piety. p. 103.
Spiritnall advises of S. Theresa conducing to live happily with God and Man. pag. 131.
Pious Reflections for embracing vertue, and flying vice, which may be used as the subject of so many profitable Meditations. pag. 135.
Of the Sacrament of Confession. p. 175.
A table of sins helping the memory for a generall Confession. pag. 180.
An Act of Contrition. pag. 196.
A prayer before Confession. pag. 197.

A prayer exciting compunction for our sins. pag. 201.
An Examen of Conscience, for such as often frequent the Sacrament of Penance. pag. 209.
A devout prayer after Confession. 214.
Of the Holy Communion. pag. 221.
Prayers before the Holy Communion. pag. 230.
A preparatory meditation before the holy Communion. pag. 238.
Prayers after the holy Communion. 238.
The Canticle of the 3. Children. 243.
The Canticle of Zachary. pag. 243.
The B. Virgins Canticle of Magnificat. pag. 247.
The Himne of S. Ambrose and S. Augustin in thankes giving to God at his conversion. pag. 248.
The Psalme 148. wherein all creatures are invited to praise God. 251.
A Meditation of thankes giving after Communion. pag. 253.
An Exercise for practising acts of the most necessary vertues. pag. 256.
Holy maxims pronounced by Iesus

Remove 25 sito 10. Nov A M

Christ, much different from the maximes of the world. pag. 295.
Devout prayers to be said at conuenient oportunity, as each shall best make choyce. p. 298.
Of Aspirations and jaculatory prayers. pag. 346.
Of Meditation. pag. 358.
Matter of Meditation for each day in the weeke. pag. 363.
An Exercise preparatory to death. With the recommendation of the soule in English. pag. 379.
An abridgment of the afore-said exercice which may bee vsed every day pag. 441.
An appendix containing a touch stone of true, and false prayer. pag. 444.
The Litany of our Sauiour Iesus. pag. 451.
The Litany of our B. Lady. p. 465.

The faults escaped in printing the courteous Reader vvill easily both correct and pardon.